

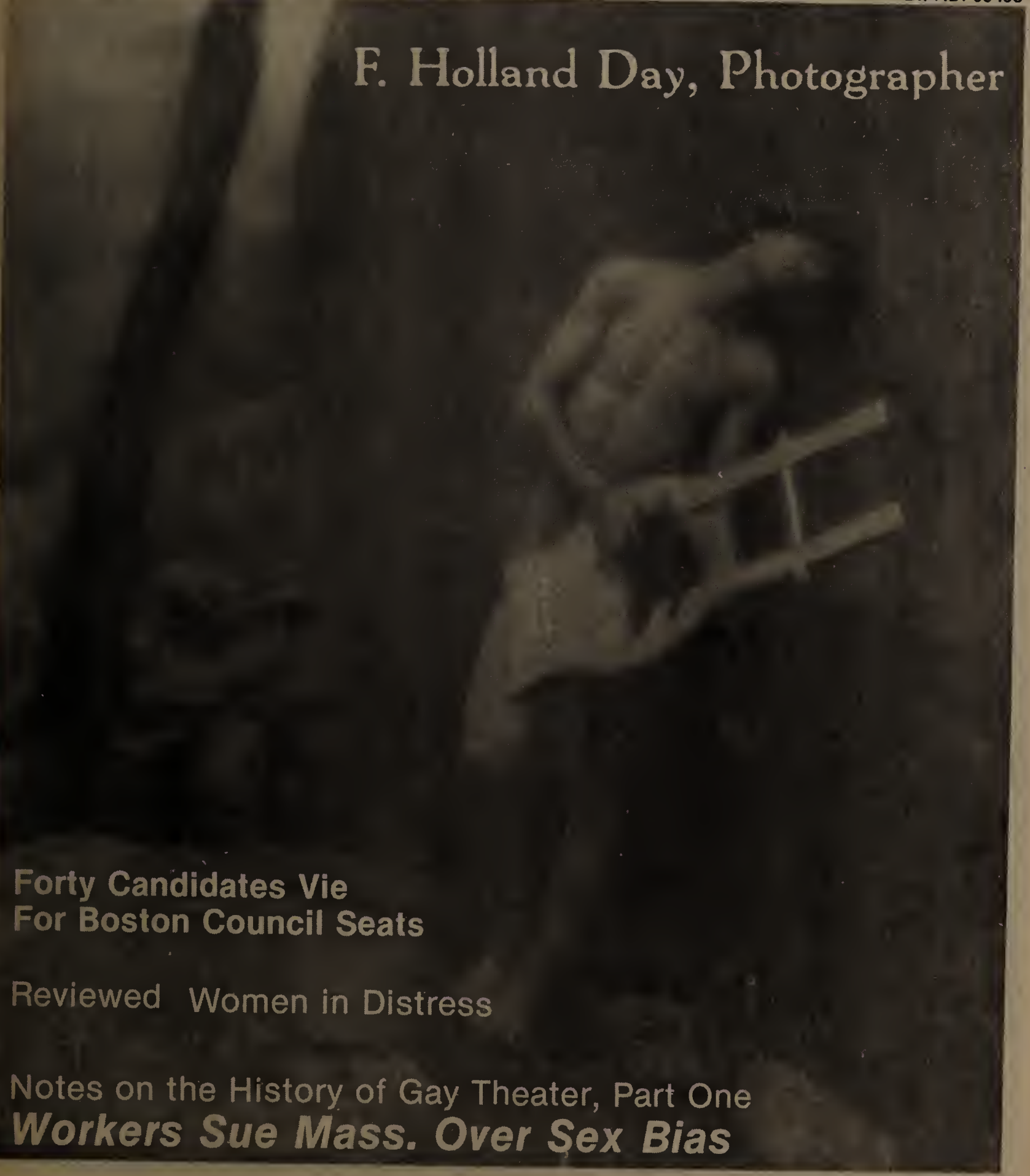
VOL. 9, NO. 10 September 26, 1981 60¢

Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498

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**Forty Candidates Vie
For Boston Council Seats**

Reviewed Women in Distress

**Notes on the History of Gay Theater, Part One
Workers Sue Mass. Over Sex Bias**

GayCommunityNews

Vol. 9, No. 10

(617) 426-4469

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September 26, 1981

In Massachusetts

Workers Sue Over Sex Discrimination

By Jil Clark

BOSTON — The National Association of Government Employees has charged that the Commonwealth of Massachusetts has systematically discriminated against women for over 30 years by relegating them to low paying "feminine" jobs.

The union brought the class-action suit, the first in Massachusetts to focus on sex discrimination, on behalf of 85,000 female clerical employees of the Commonwealth. The union is seeking a multi-million dollar back pay award, remedial orders to promote women denied opportunity in the past and a state affirmative action plan.

The suit was filed with the Equal Employment Opportunity Commission, the federal agency responsible for enforcing laws prohibiting job discrimination on the bases of race, color, religion, creed or gender.

The suit charges that the state created and maintained a job classification and salary system which kept women in low-paying positions. The union is also charging that the state has blocked opportunity for women by failing to post vacancy notices and by giving preference to male applicants for higher grade positions.

Cynthia Denton, an attorney for the union, said, "The Commonwealth has deliberately perpetuated the sexual discrimination by locking females into lower paying and dead-end positions."

Robert Canavan, chief counsel for the union, charged that sex discrimination has pervaded state government since at least 1948 and has worsened during the administration of Governor Edward King.

"It's past the time that the state of Massachusetts remedy this chronic discrimination against women. It's past time that this blatant injustice be remedied."

Roy Lyons, a spokesperson for the governor, denied allegations that the administration has discriminated against women.

Lyons explained that not all job vacancies are posted. "We post them only if this is required by the Civil Service or the union."

King responded in writing to the charges, calling affirmative action a "top priority" of his administration. "I can assure you that as long as I am governor we shall spare no effort to insure that

all rights guaranteed to every citizen of this commonwealth are protected," he wrote.

In 1979, the Massachusetts Commission Against Discrimination (MCAD) studied a sample of state agencies here. The commission found that 80 percent of employees in the nine lowest job groups (out of 34) were women. The take-home pay of the clerical workers named in the study averaged between \$160 and \$200 per week.

The study also showed that the percentage of women as a portion of the work force declined as the pay scale increased. Women held only 13 percent of the highest paying state jobs in 1979.

Since the 1979 study is the most recent available, the union is citing it in its suit. Lyons told *GCN* that the 1979 report "is not up to date . . . I think there is a good possibility that the situation has changed in the last few years, because the governor has followed affirmative action guidelines."

Lyons added that the governor recently issued an executive order condemning sexual harassment in state work environments and "set up a grievance procedure for any female state employee who feels she has been harassed. That includes females in the college and community college systems, where you hear more about that sort of thing these days."

However, Canavan alleges that the Commonwealth did not comply with orders it received from the MCAD two years ago after the study was completed.

"The MCAD at that time called on the governor to put an affirmative action plan into effect," Canavan told *GCN*, "and he did not. The MCAD instructed the state to submit reports on their hiring practices. They did not. All the things the MCAD said to do, the governor did not do. So the situation can not have gotten better since 1979. If anything, it's gotten worse, since the discrimination has been allowed to continue."

Margot Cosberg, MCAD Director of Administration, told *GCN* that she can not confirm or deny Canavan's allegations, but she explained that the commission "requires that every state agency submit a report with statistics and goals. Each state agency now has a plan requiring that it arrive at a parity percentage based on the

work-force or the population."

The plaintiffs who will testify before the commission are:

Adeline Wollins of Malden, who has worked as a receiving teller at the Department of Public Utilities for the past eleven years. She alleges that she has trained young men for aspects of an investigator's job which she has been denied four times.

Annie Hamot of New Bedford, who has worked as a clerk at the Lemuel Shattuck Hospital for the past 24 years. She says she has been denied promotion repeatedly from her "grade 6" job although she now does work formerly performed by a male "grade 9" employee. She earns \$147 weekly.

Ruth N. Page of Quincy, who has held her bookkeeping job for eleven years, although she is still a temporary employee. She alleges that the state filled a job she wanted without first posting it. She will testify that she and four other women were also denied a job given to a man with no prior state ex-

perience.

Marion Minichiello of Lynn, a clerk at the Metropolitan District Commission for the past 12 years. She has trained five men in positions higher than hers and has been denied promotion.

Minichiello said, "I know that nation-wide women have begun to take executive positions, but not in the government. . . because of patronage and the old idea that men support families, therefore they should make more money. Well, at the time I came into the state government I was [a single head of a family]. I can't tell you how many single mothers are working here today, but when I started working here in 1969, I entered as a "grade 3," making \$79 per week and I had three children."

Minichiello does not believe that the state's affirmative action program affects women. "I've seen more fighting discrimination based on nationality and color than on sex. But they're not brave

enough to come out and say it's because you're a female. It's become a way of life to treat women like they're second-class citizens. In everything we do, women take the back seat."

Minichiello told *GCN* that she has not been harassed by other state employees for becoming involved in the suit. "They [male employees] think it's a nuisance thing rather than a threat to them, so they haven't bothered me. I'll be honest with you: now that it's out in the open, I'm no longer afraid of getting an ulcer from hiding my feelings."

Have some of her women co-workers privately thanked her for taking a stand on behalf of all women? "Sure, lots of women are behind you—until you have to call on them. They're afraid, not necessarily of losing their jobs; I'm not afraid of losing my job. They're afraid of doing something socially unacceptable. [Filing this suit] is a whole new approach."

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Gays Back AFL-CIO Rally, NOLAG Support Accepted

by Scott Brookie

WASHINGTON D.C. — The AFL-CIO has formally accepted the "Solidarity Day" endorsement of the National Organization of Lesbians and Gays (NOLAG), making it the first gay group to receive such a response.

The 14-million member labor federation has called a massive demonstration, entitled "Solidarity Day," for September 19 in Washington D.C. The rally is designed "to demonstrate widespread opposition to the Administration's assault on vital social programs and to promote jobs, justice and equality." The demands do not address the military budget or specific attacks on minorities, women or gays and lesbians. Over 100,000 people are expected to attend.

"This is another landmark for us," said B. Bea Roman of NOLAG in Washington, D.C. Roman and two other NOLAG members met with the AFL-CIO's John Perkins on September 4. "We went in there prepared to do

battle and didn't have to," Roman told *GCN*. "Everything we wanted we got." NOLAG's endorsement will be included in AFL-CIO literature, and representatives of the group will appear with leaders of other national labor and civil rights organizations, according to Roman. No gay speakers are scheduled.

Washington's Gertrude Stein Democratic Club endorsed the demonstration several weeks ago (see *GCN*, Vol. 9 No. 6), but received no response from the labor federation. Although the AFL-CIO has repeatedly stated that they were unable to acknowledge local organization endorsements, Roman speculated that the Stein endorsement "threw them off," and that the labor federation's decision to accept the NOLAG support had been a difficult one. The AFL-CIO's Perkins could not be reached for comment.

The New Jersey Gay Coalition and the National Coalition of Black Gays have also endorsed the rally.

In other developments, the Washington, D.C. rally has spawned similar demonstrations on the same day in Los Angeles and San Francisco, and indications are that gay and lesbian participation there will be very visible.

Howard Wallace of the gay activist organization Solidarity has been asked to speak at the San Francisco rally, according to James Baker of the AFL-CIO there. Other gay organizations have indicated they will participate as well.

In Los Angeles, Morris Knight of the Pink Triangle Coors Boycott Committee told *GCN* that there has been "ongoing gay input" into that city's Solidarity Day activities. Asked how many people are expected at the rally, Knight commented that "unless there is a stunning crowd, we can conclude that we are in serious trouble."

—filed from Boston

News Analysis

The Race Is On For Boston City Council

By Larry Goldsmith

BOSTON — Voters going to the polls here on September 22 for the first round of city council elections will find no shortage of choices on their ballots.

No fewer than 40 candidates hope to place themselves among the 18 semi-finalists qualifying for the November 3 general election, which ultimately will narrow the field to nine City Councillors at Large.

Choosing the nine best people from an array of 40 hopefuls presents no small task for the good lesbian or gay citizen trying to play her or his part in the democratic process. And fairly portraying the relative achievements and abilities of each of these hopefuls presents no small task for the *GCN* writer trying to squeeze such a large roster into the

limited confines of the *GCN* news pages.

What follows is an assessment of the city council race, with particular emphasis given to those candidates who responded, as of press time, to a *GCN* questionnaire mailed to all. The questionnaire asked candidates to give their views on a variety of specific issues which have recently concerned the lesbian and gay community in Boston.

Of the nine current Boston City Councillors, three, Lawrence DiCara, Rosemarie Sansone and John Sears, have chosen not to seek re-election, leaving six incumbents to campaign against 34 newcomers. The success of the incumbents in the preliminary election is virtually assured; most have begun raising large sums of money but plan to save their dollars and

their energies for the bigger battle in November.

Seven candidates, none of them incumbents, have the curse and the blessing that comes with the support of Mayor Kevin White. Although White's official policy ostensibly prevents him from making public endorsements, an internal City Hall memo outlining the Mayor's support for the seven recently found its way into Boston daily newspapers. A report in the *Boston Globe* further alleges that members of the mayor's staff have been observed doing political work for several of those candidates while on the city payroll. The so-called "Kevin Seven" — Bruce Bolling, Pam Gillman, Brian Hickey, Richard Hogan, Gerard McHale, Stephen Michaels and Frederick Scopa — have, with the exception of Bolling, reacted

to reports of White's support with embarrassment and ambivalence. Kevin White certainly has the power and the facility to help clear the path to a council seat, but the effectiveness of that helping hand is significantly counterbalanced by the mayor's ever-increasing unpopularity.

Other candidates will have the benefit of recognizable names. These include former police commissioner Edmund McNamara, former state Representative Francis X. Coppinger and John Melia and former Massachusetts Assistant Attorney General Michael J. McCormack. Anti-busing activist Jim Kelly, president of the South Boston Information Center, Maura Hennigan, a laid-off schoolteacher and the daughter of former school committee member James Hennigan,

and Terence McDermott, who ran a strong but unsuccessful campaign for city council in 1979, will probably also benefit from voter recognition.

Seven of the 40 candidates running have answered the *GCN* questionnaire as of press time. They are listed here in the same order as they will appear on the ballot.

• **Warren Brown** teaches seventh grade at the Martin Luther King, Jr., Middle School in Dorchester, where he was assistant principal for seven years. Brown wants the city council to address the issues of elderly persons, youth unemployment and open housing and would develop plans to restore police and fire protection in Boston to their former levels. Brown admits unfamiliarity with

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News Notes

quote of the week

“How are we to account for human differences? What sense can be made of them? In the sexual sphere, how are diverse sexual patterns established, and what do they tell us about the different aspects of human behavior? Those are the real questions that we sought to address — and even we were often surprised by the answers.

“Answers to such questions may hasten the day when homosexuality is no longer regarded as a ‘sin’ or a ‘sickness’ but rather as another important form of human diversity. Through the centuries we have come to celebrate other types of diversity (e.g. religious, ethnic) that were once considered onerous. Eventually, we may view homosexuality in much the same light, as simply one of many differences that make each person unique, and as contributing a bit to a diversity that the world can ill afford to do without.”

— Alan P. Bell, Martin S. Weinberg, and Sue Kiefer Hammersmith in *Sexual Preference: Its Development in Men and Women*, published recently by the Alfred C. Kinsey Institute for Sex Research.

in a shambles

NEW YORK — City and state officials have frozen funds appropriated for a gay and lesbian youth group in New York apparently because of doubts about the group’s leadership and questions about its finances.

Gay and Young, the New York *Native* says, has been under investigation for some time by the State Department of Education to determine whether the group is qualified to receive state and city funds, whether the group is in fact a corporation and whether the director of the group is accountable to any supervisory board.

The organization, which was founded in 1979, provides professional and peer counselling, referrals, job placement and emergency housing to its charges, many of whom are runaways.

Gay and Young founder William LaBarr reportedly acted as director of the group without being accountable to any supervisory board until the organization was incorporated last spring. The first meeting of any board of directors was held in mid-May.

The *Native* reports that the group’s finances were “in a shambles” at the time of incorporation and that relations between LaBarr and the staff were strained. Staff turnover was reportedly very high, with three individuals filling one project director’s position during a period of three months.

The organization is said to have endangered the tax-exempt status of a church by misrepresenting its own tax-exempt status in order to obtain lower rent for space in the church.

a few straight men

WASHINGTON, DC — Four U.S. marines have been sentenced for their participation in two separate attacks on gay men in the Washington area.

The Washington *Blade* reports that Joseph Zuffelato and Cody Coffman, both members of the Marine Corps military police, were sentenced on September 8 to one year each of unsupervised probation and fines of \$100 as a result of an attack on three gay men at the Iwo Jima Memorial on July 20.

Two other marines, William Davidson and David Jenkins, were sentenced on September 14 for participating in a June 13 attack on the Equus, a Washington gay bar, involving smoke and tear gas grenades. Davidson was sentenced to nine months in jail for actually firing the grenades and Jenkins to one year’s probation. In addition, Jenkins has been ordered to pay the bar owners \$3000 to help repair damages and is to perform 12 hours of community service each week for a year.

The Marine Corps may transfer Jenkins before he can complete his community service requirement, which consists of work with a Metropolitan Community Church program to help indigent women.

In the meantime, in an effort to prevent further clashes between marines and gay civilians, marine patrols with the authority to arrest other servicemen have begun patrolling sections of the city where there have been violent attacks on gay men in the past.

some sort of justice

CHAMPAIGN, IL — Two gay men have reached an out-of-court settlement after filing a complaint against a local straight disco for refusing to let them dance together.

Terry Cosgrove and Patrick Forbes accused the disco of violating the public accommodations section of the city’s human rights ordinance in June, 1980 when the manager of the disco asked them to stop dancing together, then called the police when the men refused.

Cosgrove and Forbes agreed to a \$1,000 settlement in lieu of taking the case to civil court after the Champaign Human Relations Office ruled in their favor. The disco also agreed in writing to comply with the ordinance in the future.

“We are not about to let this happen to us without an attempt to gain some sort of justice,” Forbes said. A similar case in Austin, Texas, reached a similar resolution earlier this year when the two gay men and two lesbians involved reached a settlement with the disco they had accused of violating that city’s public accommodations ordinance.

Cosgrove and Forbes intend to donate part of the \$1,000 to the Lambda Legal Defense and Education Fund of New York, a lesbian and gay legal organization, and part to a local abortion rights group to help low-income women pay for abortions.

with a chainsaw

CHELMSFORD, MA — The board of selectmen here has voted unanimously to request the state Department of Public Works to close a Route 495 rest area after a group of angry residents complained of “bare, naked men running in our woods” and “men doing unnatural acts,” according to reports in the Lowell (Mass.) *Sun*.

“Our son has seen them holding hands,” complained Richard Bujnowski. “I can show you all the little trails and the places where they go behind the bushes.”

Bujnowski’s wife, Shirley Bujnowski, told the board that her husband “fought one off with a chainsaw” when he was approached by one of the men.

Norman Thidemann, executive secretary to the board, maintains that the rest area is the scene of extensive activity involving both lesbians and gay men.

“The state police make arrests when they can,” said Thidemann, “but it is infrequent.” It is not possible to have the areas constantly patrolled, he said.

delayed festivities

BOSTON — The Festival ’81 originally planned by Boston Area Gay and Lesbian Youth (BAGLY) for Saturday, September 12, has been rescheduled for Saturday, October 3 from noon to 5:00 p.m.

The Festival, which will be held at Clemente Field in the Fenway, will feature games with prizes as well as food and drink and lots of fun for all.

Proceeds from the event will help BAGLY out of its strained financial condition, which is a result in part of the high rent the group is paying for its office space. In addition to attending the Festival, you can help BAGLY by telling them of any accessible and affordable space for rent in a safe part of the city.

BAGLY can be reached at (617) 338-9472.

metropolitans laud universalists

HOUSTON — The Universal Fellowship of Metropolitan Community Churches (MCC) at its biennial convention here, presented its Humann Rights Award to the Unitarian-Universalist Association (UUA).

Dr. Loretta Williams, director of the UUA’s Office of Social Concerns in Boston, accepted the award on behalf of the denomination.

The award was given to the Unitarian-Universalists in recognition of their long history of actively supporting the rights of lesbians and gay men and, specifically, their demonstrated belief in the right of gay people to have full and equal rights in the religious community and practice, MCC officials said.

Dr. Williams was accompanied by the Rev. Bob Wheatley, director of the UUA’s Office of Gay Concerns.

From Houston, Williams and Wheatley travelled to Dallas, where both spoke at meetings at the First Unitarian Church. Williams addressed the church’s Social Concerns Committee and Wheatley addressed the Dallas Unitarian-Universalist gay and lesbian community on the topic, “Being Gay.”

fact finders of the nation

WASHINGTON, DC — The U.S. Census Bureau apparently will tabulate figures on same-sex households despite earlier reports that officials had cancelled plans to do so because the results might prove embarrassing to the government.

The 1980 census was the first to permit “partner” and “roommate” to be used to describe the relation between unmarried, unrelated persons living together (see *GCN*, Vol. 9, No. 8). The only categories available to such persons on previous census forms were “landlord” and “boarder.”

The “partner” count could be used to estimate the number of lesbians and gay men living in the country.

The San Francisco *Sentinel* reports that census officials now say the figures in question will be available in about 18 months as originally planned.

“Our motto is that we are the Fact Finders of the Nation,” the *Sentinel* quotes one census official as saying. The official denied that political considerations could have any effect on the work of his bureau.

no, henry

BOSTON — After hearing strong opposition from community leaders and South End residents (see *GCN* Vol. 9, No. 9), the Boston Licensing Board voted 2-0 to deny an application by controversial nightclub entrepreneur Henry Vara to purchase the license for Lulu White’s, a financially-troubled jazz club on Appleton Street.

Board chairperson Andrea Gargiulo had expressed concern at the hearing over the vagueness of Vara’s proposed plans for the club, and more than 100 residents appeared to recommend denial of the license transfer, maintaining that the history of violence and disturbance emanating from Vara’s other establishments proved him unfit to operate a bar in a residential neighborhood.

Vara owns several gay and non-gay establishments in Boston, Atlanta and Ft. Lauderdale, some of which have been the subject of controversy for at least eight years.

being targetted

WASHINGTON, DC — A local gay organization has decided to help the police solve a series of murders of gay men.

The Washington *Blade* reports that the D.C. Coalition of Black Gays (DCCBG) met on September 2 with members of the city’s homicide squad in an attempt to aid in investigating the murders of eight gay men, most of whom were black, that have occurred here so far this year.

A member of the homicide squad told DCCBG members that despite the similarities in the killings there is no evidence that the same individual or group is responsible for all the murders and that black gay men should not feel that they are being targetted.

“Most of the victims were in the habit of inviting home persons they had never before met,” the homicide detective said. “Now, you’re going to run into some danger when you do this, whether you’re a gay black male or a straight woman hanging around singles bars.”

DCCBG members report rumors that persons with information about the murders are afraid to report it to the police because of threats.

DCCBG has formed a committee to relay information from community members who are reluctant to deal directly with the police.

A prison project is now being formed to support *GCN* in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.)

Volunteer help is always appreciated in this and other parts of the project, including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights.

If you can help with your time or a contribution, it will be appreciated.

Thank you.

Parents Want Aid From Gay Groups

by Richard Burckhardt

HOUSTON — Richard and Amy Ashworth, two long-time members of the original Parents and Friends of Gays (PFOG) chapter in New York City, are delivering a message that may surprise many gays and lesbians: it is up to the children to bring their parents to PFOG, not other parents.

"It takes the children to bring the parents to the Parents and Friends of Gays," said Richard. "There is no way for us to bring in parents without the gay and lesbian community."

In other words, he said, PFOG cannot be an effective organization without the aid of the nation's gay and lesbian organizations. Recruiting is the biggest problem that PFOG has, he said, and there is no way to reach the parents without the help of the children.

The Ashworths were in Houston recently to attend the Texas Gay Conference Eight and presented what turned out to be one of the more popular of the workshops to be presented. Richard is a successful attorney and has spoken in support of his two gay sons on several occasions, including at the National March on Washington for Lesbian and Gay Rights in

1979, and more recently on William F. Buckley's "Firing Line." Amy has worked full-time in support of the gay movement for the last few years. Both have appeared on the "Donahue" program.

The middle-aged couple in no way fits the stereotype of what many Americans would expect for social activists. Both are conservative in appearance and Richard always appears in public in a suit.

In fact, the Ashworths want to dispel the fear that many parents have about becoming involved with PFOG.

"Parents are not expected to be activists and march," said Richard. "Our central purpose is to help parents accept their children and not to go farther."

Contrary to the propaganda put out by such groups as the Moral Majority, he said that PFOG is committed to "reuniting the family."

Amy agrees, but feels that the Moral Majority is the least of our worries. "Don't be afraid of the Moral Majority," she said. "They are more like the amoral minority. Be more concerned with the Family Act."

The Family Protection Act would do away with most sex discrimination aspects of the federal education code, establish "tradi-



Richard and Amy Ashworth of New York Parents and Friends of Gays at their workshop at the Texas Gay Conference.

tional" sex roles as the only legitimate curricula and threaten the withdrawal of over four billion dollars in federal education funds if schools did not adhere to these strict guidelines. Amy urges parents and their children alike to write Congress and voice their op-

position to it.

Parents of gays and lesbians can be significant and powerful allies to their children, said Richard, because parents aren't subject to the same attacks that their gay and lesbian children are.

"That makes us a good bridge between groups such as the Moral Majority and the gay world," said Richard.

Both cited experiences where people that each knew to be anti-gay and extremely conservative expressed support for what the parent's group was doing to support their children.

Participants in the workshop that was led by the Ashworths expressed a desire to see that the Ashworth's message be spread to the gay and lesbian community and although the Ashworths travelled to Houston at their own expense to do the workshop, Richard stressed that the primary responsibility for spreading the word lies with the homophile com-

munity.

"When you have [told your parents], you have the best weapon possible," said Richard. "It's damned hard for people to say no to a parent."

But telling parents can be a traumatic experience for some. The Ashworths recommend thorough preparation for it and suggest that there are some very practical reasons for making homosexuality known to parents.

Once you are "out" to your parents, the Ashworths say that:

1. There is no longer any reason to lie about yourself or your "roommate."
2. No more worrying about being "found out" by someone who might tell parents.
3. Most important, relief from the stress of leading a double life.

Many parents, they said, take the news very well, but others can be very cruel or be hurt badly by the knowledge.

Discrimination

continued from page 1

Minichiello added that she witnesses sexual harassment by "certain individuals" regularly. "I wouldn't take it, but some other women do." Do these women receive promotions more often? "Sometimes. But it never lasts, because with each changing administration there's fallout. Women don't seem to get anywhere no matter what they do."

The EEOC may take up to 180 days to rule on the union's petition. Canavan expects that the commission will conduct another investigation of state agencies during that time. He is "optimistic" that the commission will side with the union. If the commission makes no ruling or rules against the union, it will bring its complaint to the U.S. district court in Massachusetts, Canavan said.

Carroll Denies Suing Bond Over Gertrude Stein Play

By Jil Clark

NEW YORK — Contrary to recent newspaper reports, actress Pat Carroll, star of the off-Broadway hit "Gertrude Stein, Gertrude Stein, Gertrude Stein" has not filed suit against the Maryland Center for Public Broadcasting to prevent Pat Bond from performing her one-woman show "Gerty Gerty Stein is Back Back Back."

Mike Styer, a director of programming at the Maryland Center, assured *GCN* this week that, contrary to reports which have recently appeared in the *New York City News*, the *Washington Blade*, and other lesbian and gay publications, Carroll is not suing the PBS affiliate.

Sidney Zimet, Carroll's attorney, confirmed this report, stating that no such action is "in the works at this time."

Rumors of a law suit were sparked by a letter sent by Zimet to Styer, demanding that PBS discontinue showing Pat Bond's production on the grounds that Bond was using material to which Carroll had exclusive rights. The letter stated, "You are put on notice that you must cease and desist in further exhibiting performances of Pat Bond or any one else in any manner pertaining to our play and performances of Gertrude Stein."

Also in the letter, Zimet accused PBS officials of falsely advertising Bond's production as "a take off" on Carroll's off-Broadway show.

"All the points in the letter were wrong," said Styer. "The only similarity between the two productions is that they are about the same historical character."

"We responded to their letter, and sent along all the promotional material we've been sending the press. In that press kit, we emphasize that Pat Bond's show has nothing to do with Pat Carroll's."

Mary Ellen Devry, the producer of Carroll's monologue, told *GCN* that she and Carroll have been on tour abroad until this week and were "totally unaware" of the rumors of a lawsuit.

Davry added, however, that prior to her embarking on this summer's tour, she instructed her

attorneys to "take some action" against the promoters of Bond's show for falsely advertising it as, she said, "a take-off" on Pat Carroll's. According to both Devry and Zimet, Bond's show had been promoted in the *New York Times* as "a re-creation of the award-winning production by Pat Carroll."

Devry continued, "Friends sent us clippings of ads which described [Pat Bond's] production as an off-Broadway hit which had won a number of awards. Many people were confusing it with our production."

Zimet said that after inspecting the press kit sent to him by Styer, he was satisfied that Bond's producers were not responsible for the misleading advertising. "I don't know who made the mistake," he said.

Styer is speculating that Zimet sent the letter "hoping we'd be in-

timidated. I think they are preparing this production for a television special for distribution and they don't want something else about the same character on the market."

Devry responded, "We will get around to televising it eventually. But right now we have so many live commitments we cannot even think about that."

Bond has been performing her one-woman narrative for five years. The monologue, which she wrote herself, provides an intimate glimpse of what she regards as "one of the great love affairs of the century": Stein's relationship with Alice B. Toklas.

"Gertrude Stein, Gertrude Stein, Gertrude Stein" has been performed by Carroll since 1978, when she bought it from its author, Marty Martin.

— filed from Boston

City Council

continued from page 1

the history of the city liaison to the lesbian and gay community and problems of the community with the Boston Police Department. He would support a city ordinance prohibiting discrimination on the basis of sexual preference but prefers "ward representation" to district representation in the city council. Brown promises the lesbian and gay community "the same consideration given other citizens."

• **Bruce Bolling** has been coordinator for the Boston Office of Public Safety, assistant manager of the Office of Public Services and a contract compliance officer for the city of Boston. Bolling is the only one of the "Kevin Seven" to be endorsed by the *Boston Globe*, in part for his candor in admitting that he asked for the mayor's support. Bolling, who is black, told *GCN* that he asked Kevin White for an endorsement because the mayor "had the responsibility to support a minority candidate and insure minority representation on the council." Bolling decries the "level of violence in the city that has been fostered by racial hatred

and racial tension, be it based on race or sexual preference." Bolling supports district representation, and would support a city ordinance prohibiting discrimination on the basis of sexual preference, and reinstatement of the city liaison to the lesbian and gay community.

• **Craig Lankhorst** earned a degree in government from Northeastern University while working in federal, state, and local government jobs. Currently on an unpaid leave of absence from the Boston Public Schools, Lankhorst is running for city council because "there are too many groups and neighborhoods that have little or no representation on or access to the present council." Lankhorst supports district representation, a city ordinance prohibiting discrimination on the basis of sexual preference and reinstatement of the city liaison to the lesbian and gay community.

• **David Scondras**, who placed seventh in a recent poll of Boston voters, has been involved in grassroots community activism for the past twelve years and is openly gay. As co-founder of the Sym-

phony Tenants Organizing Project, he helped to convict 33 persons in an arson-for-profit ring. Scondras is a co-founder of the Fenway Community Health Center, the *Fenway Community News*, the Mission Hill Food Co-Op, the Fenway Area Tenants Union and the Fenway Project Area Committee. Scondras supports district representation for the city council and the school committee, a city ordinance which would ban discrimination on the basis of sexual preference and reinstatement of the city liaison to the lesbian and gay community. Scondras has pledged to work for "a safe and open city where elderly people and women can walk safely and where people of color and of the gay community can live free of official and unofficial harassment."

• **John MacDonald** has been assistant director of the Massachusetts League of Community Health Centers since 1978, is treasurer and member of the board of the Fenway Community Health Center and chairs the board of directors for the Brookside Park Family Life Center.

MacDonald believes that the lesbian and gay community should express its strength in electoral politics. "If the gay community could get out and vote, could capitalize on that and win, that's a major start," he told *GCN*. "There's nothing better at getting social significance than being powerful." MacDonald favors district representation and would support a city ordinance prohibiting discrimination on the basis of sexual preference and reinstatement of the city liaison to the lesbian and gay community.

• **Althea Garrison** is a member of the executive board of the National Association of Government Employees and a member of the Jones Hill Association in Dorchester. Garrison pledges to work for programs for the elderly and the mentally retarded. She advocates "a get tough policy on anyone who imposed violent crimes against lesbians and gay men," and would support district representation, a city ordinance prohibiting discrimination on the basis of sexual preference and reinstatement of the city liaison to the lesbian and gay community.

Community Voices

breaking habits of thought

homophobia begins at home

Sir,

I just happened to go to the mail, and knew right away what it was.

I don't want no more literature like that or else I'll do something about it.

I want my son to be what he is now, not a gay. Do you get it?

Do not send any letters like that again as I'll go to my lawyer.

Name withheld

P.S. I tore it up and I always go to the mail. This time I'll do something about it.

criteria for consent

Dear Editor:

First, let me say that I think Glickman (*GCN*, Aug. 22) is on the right track in attempting to define some general criteria by which to define consent and coercion. Obviously, specific cases must be judged individually but even so we need some principles by which to do that. I don't think that only intergenerational relationships should be so scrutinized, but they have the misfortune to be a crucial theme in right-wing propaganda at this time and thus such an analysis is required.

Glickman argues that the criterion for young people's consent to intergenerational sexual relationships must involve "some measure of real choices." His criterion seems to imply that any consent given without benefit of all alternatives as possible options must be considered coerced. This is too strong for it rules out consent altogether. It resembles the old psychiatric double-bind that one can't truly decide to be gay until one could equally decide to be straight. Granted that there are always subtle social, cultural, psychological and economic influences that condition all of our decisions, we must be able to differentiate such cases of subtle influence from cases of actual coercion or our terms will lack any meaning at all.

There may be any number of reasons why a boy might consent to have sex with an older person. The fact that there is a reasonable explanation does not necessarily do away with his consent. Likewise, he might consent for the wrong or bad reasons, but poor judgment doesn't necessarily abolish consent. Moreover since there is so much pressure to avoid such relationships, a boy's choice to engage in one would seem to indicate considerable assertion of will against social, cultural and parental influences.

Coercion implies the threat or the use of force to compel someone to do something. What we need is some criteria which would allow us to distinguish a truly coercive case, e.g., withholding food for not granting sexual favors, from cases of poor judgment. It seems that in most cases the kinds of benefits offered by boylovers are certainly resistable to the average teenage boy. To think otherwise is to hold a contemptuous view of young people; namely, that they are mindless automatons who'll do anything for a dollar or a ticket to *Superman II*. Sincerely, Marshall R. McClintock Richland, WA

Dear *GCN*:

There are two letters in the August 22 *GCN* (vol. 9, number 6) to which I must respond. The first, by Neil Glickman, is an incredible example of ignorant condescension. Just because Mr. Glickman apparently finds bondage distasteful, is not into fist-fucking, and is revolted by piss, does not mean that someone who does not share his prejudices or his sexuality is a dupe of society or does not think well of themselves. As a masochist, I would like to be spared such concerns as this. Mr. Glickman does not realize that his attitude toward masochists is much more degrading than anything that we do sexually, or that we think better of ourselves than he apparently does.

It always amuses me to hear that because someone does not enjoy the same things that I do sexually, that I must have been brainwashed. There is not a single institution of the society that encourages people to do S/M. On the contrary, the shrinks consider it a disease to be cured, virtually all mainstream media depict it as horrible, most gay people look down on it, and in the feminist community those who do it are treated as lepers. The stigma and costs attached to S/M are considerably more intense than those adhering to ordinary homosexuality. S/M people are harassed by police, put in jail, fired from jobs and thrown into mental institutions. I have rarely worked so hard or displayed so much independence of mind as when I came out as an S/M person and had to reject virtually everything I had been told about it. Having struggled this hard to assume a stigmatized identity (one "they taught me to despise"), Glickman's presumption is infuriating.

It is an unfortunate habit of sexual thought that people so readily assume that something they would not like would be equally unpleasant to someone else. Glickman did not tell us what he likes to do sexually. But I can assure him that whatever it is, there are others who feel about it the way he does about watersports.

People who are not into anal sex, for instance, find it incomprehensible that anyone else could enjoy it. People who gag at oral sex are baffled that anyone would like to suck cock or eat pussy. It is long overdue that radicals (and everyone else) realize that sexual diversity exists, that not everyone likes to do the same things, and that people who have different sexual preferences are not sick, stupid, brainwashed, warped, under

duress, dupes of the patriarchy, products of bourgeois decadence, or refugees from bad child-rearing practices. The habit of explaining away diversity by putting it down needs to be broken. It is depressing to realize that the gay movement has not learned its most obvious lessons, and to watch queers treating other perverts in exactly the same way that straight society treats homosexuals.

I appreciated Eric Rofes' letter in the same issue for defending S/M and *Drummer* against promiscuous charges of fascism. But I worry about a dangerous implication that might be drawn from his ambiguous comments on Jews, blacks, and gay men engaging in certain kinds of S/M fantasy, particularly as bottoms. It is important for S/M people to insist that S/M roles neither correspond to, nor are the same as, social statuses such as male, female, black, white, Jew, gentile, etc. Too many well intentioned radicals argue that S/M is fine as long as women, blacks, Jews, and other oppressed people play top. But this program assumes that the social relations between tops and bottoms are similar to those between men and women, whites and blacks, straights and queers, etc. They are not. Sadists do not systematically oppress masochists.

As Rofes must know, more sado-masochists want to play bottom than top. Shall we only allow white, Anglo-Saxon protestant men to be masochists? Shall we insist that black, female, or Jewish masochists sacrifice their sexual pleasure? Shall we invent new restrictions on what disadvantaged people can do sexually? It would be unfair to reserve the privilege of masochism to those who already have the most privilege in non-S/M situations.

Race, gender, and class do affect one's power in the S/M world, whether one is top or bottom, dominant or submissive. But it is important not to exacerbate those inequities with another silly recipe for sexual frustration which falls disproportionately on those who are already oppressed.

There are plenty of creeps in the S/M community, and people of whose politics I am not fond. But by and large S/M people treat each other well. I have never been as insulted by a sadist as I was by Glickman's comments. Masochists are not the victims of sadists. It is police, therapists, and well intentioned moralists who oppress sadists and masochists alike.

Gayle Rubin
San Francisco, CA

a good cop

Dear *GCN*:

I am writing in response to the News Note "Like I'm a Fag" (*GCN*, Vol. 9, No. 7) about Stephen Dodge being harassed by Police Chief Francis Roddy who claims that standards and discipline are the issue.

I would like to say Patrolman Stephen Dodge is a good cop and is doing his job so whatever he wears should not have anything to do with his job.

I do not know Patrolman Dodge personally but I read and hear of his good works. It's time Chief Francis Roddy gave him the respect he is due.

I'm behind you, Patrolman Stephen Dodge, and so are many others in Fitchburg. Because I know that I am safe in the city with you. You have Bob Mezzarotti to stand behind you.

Bob Mezzarotti
Fitchburg, MA

sf pride

Dear Editors,

With 300,000 marching in San Francisco and major speakers brought in from Mexico, DC, London, etc., at least you might have had more than one line of coverage. Otherwise, of course, I admire your attempts.

Yours,
Konstantin Berlandt
San Francisco, CA

GCN welcomes letters to "Community Voices." If at all possible, your letters should be **TYPED** and **DOUBLE SPACED**. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to **Community Voices, GCN, 22 Bromfield Street, Boston, MA 02108**.

gays & the swp

Dear *GCN*,

Last night I read an excellent book review by Scott Tucker (*GCN*, Vol. 9, No. 9). He reviewed two books that deal with how the Socialist Workers Party (SWP) treated the gay liberation movement. Tucker's humorous delivery of the review highlighted the ridiculousness of the SWP's policy toward us.

I think it's about time that someone in the gay community stood up to the SWP and warned other socialist gays of SWP's sneaky work in the background.

In 1974, I first heard of the SWP while I was interviewing candidates for state office for a local radio show for visually impaired people. From the interview, I decided to read more on this group who seemingly thought like me on social issues. I bought *The Militant* and many of their pamphlets. I didn't become involved with them until '76 when I joined a group fighting for the ERA. I got to know and enjoy working with the SWP for the next year or so. I never even thought of the gay issue then because I wasn't even "out" to myself then. I was interested in feminism and was happy to see some socialist analysis in the women's movement.

When I lived in Vermont, I met some women who liked SWP and we wanted to start a chapter of it in the Montpelier area. Some of the members came up to see us and help us get our group together. It was great. But then a member of SWP somehow left a copy of some "internal documents" at my house. I read it and found some things that they never talked about in *The Militant* or at any of their public functions. I've forgotten much of it, but I didn't forget the part where the SWP talked about going into all women's support groups and then the SWPs went from the women's meetings and reported to the rest of SWP — male members included — what went on in the women's meetings!! I was angry because the SWP women were welcomed into the group and trusted. What went on in the women's groups was meant for women's ears only. I'm sure that the groups were unaware that these SWP women were bringing stuff out of the group to share with men. I think that this was a grave breach of trust.

At this point, I decided that the SWP wasn't what I wanted. I found them to be like a cult or religion. Like a religion, SWP has its doctrine and gods and prophets. They even have a code of behavior like the Moonies do. I was told that members cannot even smoke pot in the privacy of their own homes! They looked at this as a "security risk" and that if you got busted for pot, then, according to their thinking, the SWP would suffer and then the FBI would have something to bust the Party over. I left the Party, even though they had tried for a year to get me to join.

When I came out as gay, I asked about gay involvement in SWP. I was told that there were no gays in the Party, only "bisexuals." I thought this very odd that gays weren't in existence in SWP since gays existed in everything else.

After reading Tucker's review, I now know why there are no gays in SWP. I liked his analogy of SWP to a parasite that gets its life off of other movements. I am proud to see that the gay liberation movement has the good sense to allow ourselves the rich, healthful diversity of actions, thought, and ways of being.

It looks like the SWP will begin to fall in on itself and then will disappear from the Left. It is spiraling in on itself with its exclusionary policy. I think we will be well off not to have them trying to use our movement to their ends. The SWP wants to have the power but they don't address the issues of power. I think that if the SWP ran the country, gays would still be oppressed because all the SWP is doing is to keep the same patriarchal structures that oppress us all. Only the names and rhetoric will change as the condition of life stays the same as it is now.

I hope to read Thorstad, Forgione and Hill's books soon. They look like a MUST to all socialist and progressive gays.

Thank you Scott Tucker!

In gay struggle,
Linda Gwizdak
Allston, MA

Your friends in Boston (that's us!) will be sending you a letter soon. So watch your mailbox and watch this space!!



Gay Community News

THE WEEKLY FOR
LESBIANS AND GAY MALES

Volume 9, Number 10
September 26, 1981
22 Bromfield St.
Boston, MA 02108
(617) 426-4469

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New York, NY 10014
(212) 243 7770

Postmaster: Send address changes to:
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22 Bromfield St.
Boston, MA 02108

Gay Community News (GCN) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1981 by National Gay News, Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon. Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volumes 1-7 of GCN are available on microfilm for \$22/volume. Write GCN/Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

Second-class postage paid at Boston, Mass. Annual subscription rate is \$25. ISSN: 0147-0728

Member New England Press Association. Reporters Committee for Freedom of the Press. COUNCIL Member.

Speaking Out

Fascism, Eroticism and *Drummer* Magazine

By Jan Suter

I

Has there been a Nazi-glorification piece in *Drummer* recently? I'm a regular *Drummer* reader, and I didn't remember one. It's not beyond imagining that one might appear there, and I often censor out items of low or negative interest to me. So I went back and found the issue with the "suck my fat Nazi cock" story. I had read the story in question (and mentally hesitated between a C+ and a B- at the time). It was not a glorification piece, and the various complainers to *GCN* and elsewhere who have attempted to imply that it glorified either Nazis or Nazism are themselves either naive or vicious.

Is it a moral law that there must always be a reverential pause whenever the Third Reich is treated in fiction? Is it permissible/desirable/possible to set a comic opera in the camp of Attila, have a comic strip about Hagar the Viking, or depict keystone cops in the legions of Ghengis Khan?

The story in question, the one that satya littlebear wrote to *GCN* (20 June 1981) complaining about, had as much to do with Nazis as the cartoon series *Hagar the Horrible* has to do with the suffering and murder inflicted on Irish and Scots villagers and monks by the Vikings. One bumbling Nazi says to another, "Suck my fat Nazi cock," and while getting sucked forgets the error of the other in getting hit over the head with a mackerel (a big mackerel), getting knocked unconscious, and allowing a parcel of Reichpost with pornographic letters (that sound like responses to a 1972 *Golden Boy* personals column) to get stolen by two kilted Irish(?) soldiers who are on an undercover mission in WWII Germany (even though they can neither speak nor read German).

Explanations I can think of for objecting to the publication of the story are (1) that the objector did not in fact read the story, but saw the line out of context and jumped to conclusions, or (2) that it is our moral obligation that reverential hush and horror (and never slapstick) accompany all fiction in a Nazi setting. There is a third explanation: There are people who want to exploit suspicion and misunderstanding among different groups of gay women and men, and there are people who want to make stories dealing with pain and control in sexual situations even harder to come by than they already are. (This is *not* such a story, but since some of *Drummer*'s stories deal with pain and/or control, the mention in the letters column of *GCN* led me to jump to the conclusion that it was such a story and that I'd missed it.)

(That some people would deliberately take a line out of context in order to cause trouble for *Drummer* or set one part of the gay movement against another does not imply that every person upset by the story is insincere. satya littlebear: I want to build a world where the nightmare of your grandmother's brother's family is never again repeated. I would that you and the human race did not have to live with the pain of this history. But since the pain of the past history is present here and now, how can it be discharged/coped with/used?)

The kilted British soldiers with the Irish names do find that some of the pornographic/erotic (I take the two words to mean the same thing) letters are in English. They are thereby led into the kinky depths of sucking and fucking. The story and its pictures parody Nazi-glorification stories. Parody, and the understanding of the mechanics of mystification that slowly dawns with parody, undermine Nazi glory better than enforcement of the reverential hush. That's all *Drummer* did: no glorification that I can detect.

II

A different, but related issue: What if there *had* been Nazi glorification in the story? Nazi Germany was not created because the uptight and financially pressed lower-middle and upper-working classes bought too much erotic-sadistic pornography at the handy corner erotica dealer. These were precisely the people who were too uptight to read porn (and so they gobbled up the subliminal Nazi glory). An erotic Nazi glorification story is probably not going to be tasteful or insightful. But it isn't going to turn its readers into fascists.

Similarly, pornography about rape does not lead people to rape others. Although some rapists enjoy rape-porn, the bulk of the people who find such porn erotic do not wish themselves to be part of an actual rape, either as perpetrator or victim: people fantasize that their partner is really turned on by them. Some parents abuse their children in ways they've learned about by reading. But the stories do not create the abusiveness. Boys and/or girls are subject to involuntary genital mutilation in many parts of the world. The finer points of such mutilation are learned. Rape stories may also teach details. But the motivation to abuse and molest vents itself without knowledge of its finer points: "I'll teach you (wham) to spill your food." "Wipe that (wham) expression off your face." "You'll thank me for this when you've grown up." "We *trust* you not to do anything that would be wicked." (and then people have the nerve to call interactions that the kid *wanted* to get into "molestation," "child abuse," and "statutory rape"!)

Bad porn may not *make* fascists, but there is need for self-criticism in the gay movement. Supporting a stranger's rights is different from advising a friend about his/her behavior. It's appropriate to ask whether a publication wastes the time, money, and energy of those producing and consuming it. And it's also appropriate to ask whether a publication is blindly dealing in offensive fantasies and needlessly giving other gays a major public relations problem.

Some of us find *Drummer* to be often entertaining and occasionally enlightening. At worst, it's no more a waste than *Gentleman's Quarterly* or skiing. (I do object to *Drummer* implying wrong factual advice. In the same issue with the "fat Nazi cock," but in a different story, jumper cables with no electricity are attached to nipples and an X-shaped lug wrench is twirled in an arse. The story failed to imply that there would be grave risk in turning on the electricity with a contact so close to the heart or in twirling the wrench if it were inserted past the rectum. I think *Drummer* failed editorial responsibility by not making those points somewhere — before, after, or during the story.)

But on the fascist issue at hand: (1) The editors of *Drummer* (which doesn't claim to be other than a profit-making entertainment) have over past years exercised restraint in

avoiding fascist-glorifying fiction. (2) Fascism trades on its subliminal erotic content, and it is useful to anti-fascists to have this content focused upon. (3) Past performance suggests that some *Drummer* writers may be capable of thoughtful fantasies on this theme. So much the better if such fantasies sell for a profit. And past performance suggests that *Drummer* editors are capable of choosing stories whose insight, taste, and perfection are often at least worth arguing about.

III

What can we hope to do with fascism in the world today? Real fascism (Moral Majority, KKK, religious and political parties with correct lines, and all the stabilizing military, intelligence, and interrogative forces of the stable allied dictatorships of the free and communist third worlds) exerts a fascination in today's world whose erotic component stays subliminal to all too many of those fascinated. If *Drummer* published a Nazi fantasy I'd be apprehensive about whether it would be insightful, tasteful, well done. But I would also be curious to see whether looking at the erotic aspects of Third Reich trappings gave any insight into the authoritarian mindset of the greedy and/or puritanical of left or right (or of myself). It might be a good story. Those who were offended need not read. Prior restraint, merely because of subject, prevents the good along with the bad. And fear of hassle is a prior restraint.

It would be useful to have the erotic aspects out in the open. Participants in the KKK, the Green Berets, the Stern Gang may or may not have felt any erotic arousal with their deeds. But they depended upon keeping supporters unconscious of erotic aspects of cruel ways of life. The real Third Reich sold itself by keeping its erotic aspects public enough (in uniforms, parades, poster-boy and poster-girl physiques, olympic athletes) that they titillated people but repressed enough so that the eroticism wasn't discussed. After all, nice people don't have anything to do with pornography. If something lifts nice people's spirits then there can't be anything erotic about it. Only perverts see eroticism behind the puritanical appeals of the Moral Majority and (*non*-playful, non-self-aware) S/M behind the current crusades against boy love and against porn.

Our society's present hierarchical malfunctionings are greased by our innate impulses and by the teachings we have received about how to behave in relationships: parent-child, teacher-student, owner-pet, employer-employee, physician-patient, technology-ecology. We are led into unthinking masochistic responses to sadism and sadistic responses to masochism. This is one reason why the powers that be get so upset when S/M people voluntarily play around with control and pain: it mocks the conventional belief that control and pain have found a proper, dignified, necessary place in the involuntary aspect of human life. Not only is there a lot of emotional power and fun available in S/M play: the reformation of bad social habits demands that S/M be recognized for what it is when tradition pushes it on us involuntarily. This recognition can make people a little freer in deciding whether or not (and to what degree) they want to play along with what tradition expects.

Still, while it is desirable that writing that treads on the erotic aspects of the connections among pleasure, ecstasy, growth, freedom, pain, control, duty, companionship, loyalty, and love be published — whether or not such work is tasteful, insightful, perfected — it's better to have it be well done. I don't want bad preaching and insults rubbed in my ears, and it's dangerous to have people fired up with bad preaching.

The popularity and effectiveness of bigoted sermons, KKK pep rallies, misogynist pornography — like the repeated playing of top-ten claptrap or Merry Christmas schmalz — also forces the attentive mind to notice and examine the unattentive mind's natural fondness for fascist gee-gaws. Although I know how not to bother to read fascist books when I don't want to (and I know how not to attend a movie or play or to walk out), I am tired of trying to escape bombardment with Christmas drivel in public places. I don't want to live where public worship of some dictator-Benefactor is demanded of me or where I must constantly have degrading, sexist pictures used all over my landscape or where I'm in danger of being raped. But censorship of the publication of toxic drivel is not only fascist in itself (and I or others have sometimes found jewels in what was formerly drivel to me): Censorship of the publishers doesn't help to make us safe.

Fascism grows almost as if it were secreted by the minds of listening fascists; if one *Duce* is suppressed, another will be found. Pornography (good, bad, indifferent, mixed) is similarly called forth by the minds (good, bad, indifferent, mixed) of the pornophiles. When one supplier is reformed or suppressed, another arises to meet the demand: the misogynist, illiterate, oral, cracker-barrel story interchanges with the pulp, printed, misogynist story. Suppressing the printed story pushes the misogyny into oral "jokes." When more of the customers want something different and better, the dealers and story-tellers change the mix.

Toxic drugs sell better in a market where their non-toxic forms and alternatives are suppressed or undiscovered. Looking for and publicizing the valid human concerns behind the fascist rhetoric of the Moral Majority seems to me a better strategy for us than trying to shout down all M² hate-preachers. Customers/citizens/humans do grow up, change, educate each other, die off. Our safety depends on discovering, cultivating, and freeing all the natural forces which lead humans (ourselves and others) to respect and enjoy ourselves and each other and to grow away from desires for drivel and unwelcome cruelties.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

Community Voices

beyond ego

Dear *GCN*,

I am amazed at the response that Jean Segaloff's Speaking Out piece has received ("The Myth of the Feminist Male"). Some *GCN* readers seem so threatened by the article that they missed the point of the piece and saw only what they wanted to see. Those who protested so violently *via* the Community Voices seemed to be mostly men who call themselves some form of feminist yet sound like self-righteous victims. Roger Hooper's letter was sarcastic and just plain angry without even being clear.

It seems to me that Jean made a very clear statement. She wants to see women retain control and power in a movement that grew out of the pain of oppression. She does not want it co-opted by men. She does not want it (man)ipulated by the media, who, by the way, are already saying that feminism was a fad and it's dead anyway. She was not just talking about the group called Free Men. I think many readers are trying to ex-

plain away the truth of the article by referring to this small group as her target, while she was saying that all men have a part in helping the feminist cause by staying out of it.

I don't think that Jean has hindered the "social revolution" in any way, in fact, I think she's put light on it and told the truth. This reminds me of the black movement in the 60s when the black leaders finally told the white liberals to stay out of their revolution. The white folks were very hurt. They couldn't understand why the blacks were angry because they had such good intentions. Men have to get beyond their egos and listen. These angry letters ironically just prove what Jean was saying.

Thank you,
Paul Ames
Cambridge, MA

amy's crew strikes again

To the Editor:

I recall a very few short months ago, some nude photos of *men*, done in rather good taste, were quite curtly censored by your lesbian-dominated staff.

Today I open *GCN* to see the tits of two women engaged in sex. And three (3) photos of nude women in a paper usually very austere in photo usage!

Why the double standard?

If it were men, Amy and her crew would be screaming "exploitation," "pornography," "ageism," "sexism" and a million more epithets.

But when it's women, blind is the word.

The same blindness that plays up numerous female issues while ignoring the wealth of diversity among gay males: including *our* S&M. (I've seen

two articles on women's S&M, none on men), drag (part of our cultural heritage, like it or not), conservative gays (there are such, you know), etc.

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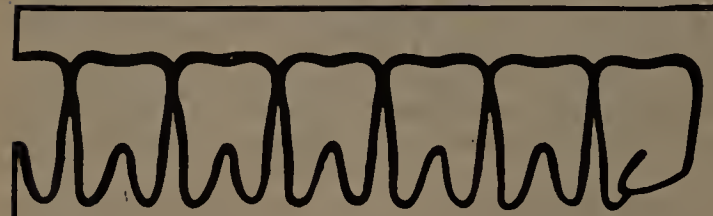
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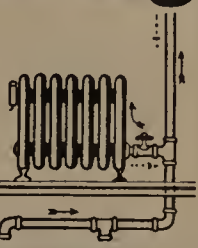
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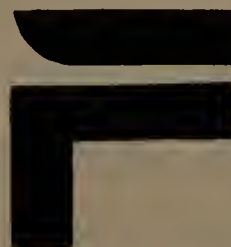
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GayCommunityNews

Photographic Joys and Catholic Boys

Slave To Beauty: The Eccentric Life and Controversial Career of F. Holland Day — Photographer, Publisher, Aesthete.

By Estelle Jussim. David R. Godine, Boston, 1981. 304p. Illustrated. \$35.00

by Michael Bronski

The name F. Holland Day is known to very few in the later part of this century — perhaps only historians of photography and book collecting. Yet not eighty years ago he was famous — for many, infamous — on both sides of the Atlantic. His main claim to fame was his pioneering work in photography. Along with Clarence White, Gertrude Kasebier, and Alfred Stieglitz, Day took photography further than it had ever been taken before — and in the process it became a fine art, not a plaything.

But Day was involved in much more than photography. He was an avid bibliophile whose collection of Keatsiana was probably the largest in the world. His publishing company — Copeland and Day — which he ran with his friend Herbert Copeland was responsible for bringing from England the works of Aubrey Beardsley, the designs of William Morris, and the infamous Yellow Book (which figured so prominently at the Wilde trials). Day was responsible for bringing the English decadent movement to Boston — and to America — and for disseminating the ideas of Orientalism. He was also interested in mysticism and became active in several spiritualist groups.

F. Holland Day was also a homosexual, although it is not clear if he ever acted upon his feelings. Viewing his life, work, and sexuality together casts light not only on Day himself but also on the social interests and constructs of a part of gay history.

Born to a wealthy Norwood family in 1864 Day fancied himself something of a dilettant until he began taking his photography seriously. He became close friends with the Catholic poet Louise Imogen Guiney (they probably thought of themselves as modern day Keats and Fanny Brawne) and she remained a close supporter in those times when he fell into public disfavor.

Day's decadent leanings were evident in his photography. While many photographers were happy to duplicate an everyday scene (an early form of realism, although the subjects were studied and posed) Day was more concerned with what became known as Pictorialism. Relying on "exotic" models and costumes (he was probably the first to photograph people of color, ennobling them as African chiefs and princes) Day attempted to follow Keats' artistic dictums. One critic, in an attack on Day, hit precisely on his aesthetic: "the purely pagan idea so admirably illustrated by Petronius . . . that the enjoyment of refined, elegant, sensuous beauty alone was the highest purpose and motive of existence."

Day's "purely pagan" ideas and his spiritualism were to manifest themselves even more in his work. In 1896 he presented a piece entitled "Beauty is Truth" which juxtaposed a half naked greek figure with one of the entombed Christ. It caused something of a furor but nothing like the flap caused by another series presented in 1898. Day executed a series of 250 negatives depicting the crucifixion of Christ. He sent to Syria to obtain authentic clothing for his extras and wood to build a cross. Adding to the authenticity and bizarreness, Day spent weeks starving himself in order to portray Christ. In final form the photos were presented as a series of seven facial shots and entitled "The Seven Last Words of Christ." Staid Boston was not exactly hospitable to Day's "sacred stuff" and saw them as closer to blasphemy than art. While some argued that this was Day's way of making photography a respectable art form (i.e. by choosing the most dominant theme in Western art), others thought that he was too closely entwined with his subject matter and suspected that his Rosicrucian ideals played a great part in his photographic obsessions.

Throughout his life Day was attracted to foreign born Americans, many of whom lived in Boston's South End, and used them in his photos. He was very generous with his money; he took on several proteges throughout his lifetime, generally young boys, and supported them through school. The most famous of these was Kahil Gibran. (Oh well, anyone can make a mistake!) There is little documentation of Day's relationships with these youths, but it is clear that he was sexually drawn to them. The letters from one youth (called Nardo by Estelle Jussim) shows that they were certainly aware that they were bargaining with more than their minds.

Although Day was extremely well known (if considered to be a bit odd) two events caused both his public and professional demise. In 1904 a fire destroyed his Boston studio. He lost almost all of his negatives and plates, camera equipment, priceless oriental antiques, and a huge book and print collection including the largest Beardsley print collection in existence. Losing his work was bad enough, but the loss of his equipment and spirit set him back in his struggle (though passive) to become the leader in American photography. It was Alfred Stieglitz who eventually became the recognized leader of American photographic art and who wrote his rival out of contemporary photohistory.

After this tragic fire, Day returned to his home in Norwood and to a small island he owned off the coast of Maine. It was here that he continued his photography focusing mostly on greek and pagan themes. Many of these pictures are of young boys classically posed on wood and rock. These lack the sticky sentimentality of the now-popularized photos of Baron Von Gloeden and are expertly designed studies in shading and lighting that use their subject matter to highlight pagan themes expressed more with technique than content. While Von Gloeden prints are more blatantly sexual, Day's are more evocative (repressed?), attuned to nuance and detail.

With his public career at an end Day became rather ill and finally retired to his Norwood home in 1917. He wrote family and local history and kept a lively correspondence with old friends. By this time he was mostly forgotten. When he died in 1933 there were few newspaper accounts of his death. In 1934, Stieglitz fans published a memorial volume entitled *America & Alfred Stieglitz*, in which there was not one mention of Day.



Estelle Jussim has done a fine job of reconstructing this lost life. She has managed to combine a number of diverse fields — social, photographic, and literary histories — and managed to weave them into a whole cloth. In an age where biographers are bending over backwards to deny the obvious queerness of their subjects (Doris Faber on Lorena Hickock is a classic example) Jussim plays bold and fair: "Unfortunately for any biographer, Day never documented his homosexual activities in terms of physical relationships . . . Day may have managed to sublimate rather than express his sexuality — an improbable but entirely possible supposition."

While never attempting to hide Day's sexuality, and even promoting the probability of it's physicality, Jussim is also quite preceptive about the social manifestations of this sexuality. She explains how the Wilde trials marked a turning point in public opinion towards artists who were considered "queer" and how this change in public opinion influenced art. (The effect was much greater in Great Britain than here.) She also, commendably, defends Day against the biographers of Guiney, most of whom have presented him as something of a cad for not returning her supposed affections. Going them one further Jussim hints at, though does not expand upon, Guiney's relationship with her life long companion Alice Brown. In the late half of the last century such close female/female relationships were commonly referred to as "Boston marriages," and it is clear that Guiney and Brown had one.



"Solitude," Edward Steichen's portrait of Day





Nude Youth Leaning Against Boulder, 1906



Reclining Youth on Boulder with Tortoises, 1905



Crucifixion, 1898



The Marble Faun, 1897

There are interesting questions raised by Jussim's research about the connections between turn of the century homosexuality (at least the middle and upper-class variety) and a leaning towards a certain artistic and religious aesthetic. The notion of "art for art sake" embraced by Wilde and Beardsley attracted many gay men and it is no surprise that Day should have been intrigued and imported that sensibility to this country. The artifacts of this aesthetic — the orientalism, paganism, Hellenism, and mysticism — were escapes from the confines of western civilization (sic).

Tangential to the "art for art sake" movement (at least for many homosexual men) was an attraction to Roman Catholicism. Many gay English writers converted to Rome on their death beds or late in life: Oscar Wilde, Lord Alfred Douglas, Aubrey Beardsley, Hugh Benson (whose brother E.F. Benson wrote the now popular *Lucia* series); others like Ronald Firbank and Fredrick Rolfe (aka Baron Corvo) maintained very friendly relations with Rome for a large part of their lives.

Day never made the final move of conversion, but it is clear that his relationship with Louise Guiney (a very devout Catholic) provided him with some attachment to the Roman ritual. As with the English aesthetes, his fascination seems to be as much with the accoutrements as with the theology. In 1893, Day photographed Guiney several times as St. Barbara and there ensued much discussion concerning the proper nimbus for a saint versus the one for Christ. In 1906, Day photographed a naked youth as the ever popular St. Sebastian (strapped to a tree, with a rather startling scar on his side). Jussim describes the photos as distanced from his "exalted version of sainthood" (like the Barbara of 1893), and "tinged with homoerotic, masochistic posturing." It is probably these qualities, in a repressed, sublimated form, that upset so many people when he displayed his crucifixion photographs years before.

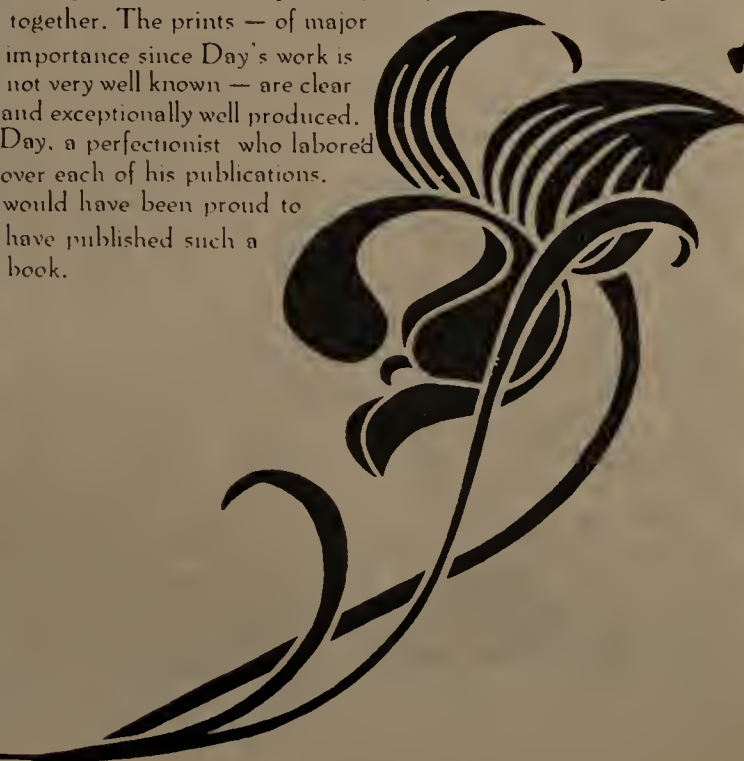
Day's — and perhaps, also, the English decadents' — attraction to Roman iconography seems to have a psycho-sexual foundation, rather than a theological or dogmatic basis. While Guiney believed fervently in the church's teachings on redemption, Day and the aesthetes found redemption in, and through, art. Day's pictorialization of Christ's agony became not an homage, but a reenactment: a ritual closer to a Yeatesian spiritualism than to orthodox Christianity.

The English decadents and dandies were, in part, attracted to Rome because it represented a complete rejection of English values. (Hugh and E.F. Benson's father was Archbishop of Canterbury, making their Catholicism a parental as well as cultural revolt.) This may have been part of Day's fascination as well. Living in Boston was culturally confining and Day's attachment to both paganism and the more extravagant forms of Romanism raised the same eyebrows.

It is difficult to speculate on the personal, psycho-sexual histories of artists in relationship to their art. In her analysis of writer Ronald Firbank (*Prancing Novelist*, Barnes and Noble, 1978) Brigid Brophy makes some interesting connections between Wilde's aesthetic theory, the evolution of camp, and the ecclesiastical imagery that was so closely connected with it. According to Brophy this attraction to ecclesiology comes from the 18th century concept of gothic and its obsession with the supernatural, sexual innuendos, and taboos: "Gothick (from which a good part of the pornographic tradition is evolved) makes the flesh that creeps in response to a supernatural visitation a metaphor of erection. Numinous awe is in Gothick a transcription of erotic frisson . . . (it) represents the taboo barrier against all unconscious, anti-social and 'unnatural' (incestuous and/or homosexual) wishes. To the rational temper of the Enlightenment, Catholicism itself came to represent what was tempting but forbidden by taboo."

If turning to Rome and, in Day's case, spiritualism, represented a turning away from rationalism it may well be true that these men also saw in it a way to accept their sexual feelings. In most cases the religious sense was also mixed with a desire for the exotic, the extreme: the turning to ancient Greece, and the gnostic basis of some spiritualist doctrine was an attempt to avoid the dualism in western thought and to reunite body and soul.

Jussim does an excellent job with her material — some of it not published before. Aside from the basic biography and art history she shows a firm, lucid grasp on integrating sexuality into history. *Slave to Beauty*, though expensive, is beautifully put together. The prints — of major importance since Day's work is not very well known — are clear and exceptionally well produced. Day, a perfectionist who labored over each of his publications, would have been proud to have published such a book.



One Feminist's Delight is Another's Abomination The Porno Question Goes On

PORNOGRAPHY AND SILENCE

Culture's Revenge Against Nature.
By Susan Griffin.
277 pp. New York: Harper & Row. \$12.95.

PORNOGRAPHY

Men Possessing Women.
By Andrea Dworkin.
300 pp. New York: A Perigee Book/Putnam Publishing Group. Cloth, \$12.95. Paper, \$5.95

By Nancy Wechsler

Violence, by men, against women is a major problem in our lives. We have only begun to understand the many ways it affects us, the many ways it makes us who we are.

Who would we be in a world without violence, in a world that did not take out so much of its anger on women, gay people, and people of color? What would it be like to be able to walk anywhere without fear? How much body tension do we have as we walk down the street—guarding off comments, name-calling, gay/lesbian baiting, rock throwing, and the constant threat of rape and murder? We get so hardened by the constant barrage of nega-

tive and objectifying images we see of women—in the streets, the buses, the billboards, the trains, the newspapers, on tv, and in the movies. It seems constant. It is constant.

To live in a different kind of world, a world without violence, a world that opens people up instead of shutting them down, a world where people can have economic security and a chance to experience themselves fully, to live in that kind of world is one of my dreams and one of my goals.

Who would we be in such a world? The answer can only be partially glimpsed from our vantage point in this world. But I would suspect that we would be more free to be sexual, *when we chose to be*. Walking down the street we would not be afraid to come across as sexual beings, for we would not have to fear that this would imply a "desire" to be raped. I would think it would feel quite liberating to be in touch with our sexuality throughout the day, and to have control over whether or not it was acted on. We would be able to go anywhere at any time, without fear.

How do we get there? How do we deal with all the violence against women in this society? Where does it come from? What should our strategy be to end it? What are appropriate targets for our anger? How do we build a movement that deals with the realities of women's lives and moves us closer to building the kind of society we want to live in?

There are no simple answers, we don't all agree on what kind of a society we want, or what sexual relations in that future society might be. But these are questions that are important and must be discussed and debated throughout the movement so that we are sure everyone is heard from, so we are sure we are going in the best possible direction.

The recent anti-pornography movement is part of that debate. Growing out of a part of the women's movement, it, in part attempts to deal with the very real issues of violence against women and suggest a strategy for combating that violence. It also arises from a society that is growing increasingly right-wing, increasingly anti-sex. To what extent the

anti-pornography movement has uncritically inherited this anti-sexuality wave is not clear, but it is at least a movement in reaction to the fear of men's sexuality and the power men have over women.

Several books have been published recently by women active in the anti-pornography movement, including Andrea Dworkin's *Pornography, Men Possessing Women* and Susan Griffin's *Pornography and Silence, Culture's Revenge Against Nature*. For those wanting an idea of what the politics of the anti-pornography movement are, these are not the books to read. Better to flip through the anthology *Take Back the Night* edited by Laura Lederer. If you want to understand some of the thinking behind some of the women most active in the anti-porn movement, well then, perhaps these books are for you.

I came to the books with a desire to better understand what the people in the anti-porn movement were saying. While I have strong disagreements with picking porn as a target, I did want to read some books that would challenge my thinking, perhaps shake my beliefs that these people were off target. These books did not do that for me. Dworkin's book is for the already convinced, Griffin's for the easily convinced.

I found both books disappointing. They are difficult to read, hard to understand. Both authors go from one thought to the next, and the reader is left without a clear sense of why they are now discussing something new. The transitions are either hard to follow or just plain non-existent.

Dworkin spends a good part of

the book describing specific pieces of porn, then analyzes them. But she never proved to me her interpretations were correct, and they were rarely what I had gotten out of the selections.

Dworkin's whole style of writing makes pronouncements, stating something and saying "this is truth there is no other." In her book things are clear cut. All men are lumped together and dismissed. All women are supposed to have the same horrified reaction to all porn.

Men do not believe that rape or battery are violations of female will in part because men of influence have consumed pornography in the private world of men for centuries. . . . The most enduring sexual truth in pornography—widely articulated by men to the utter bewilderment of women throughout the ages—is that sexual violence is desired by the normal female, needed by her, suggested or demanded by her. She—perpetually coy or repressed—denies the truth that pornography reveals. It is either/or. Either the truth is in the pornography or she tells the truth. . . . Women, for centuries not having access to pornography and now unable to bear looking at the muck on the supermarket shelves, are astonished. *Women do not believe that men believe what pornography says about women. But they do. From the worst to the best of them, they do.* (emphasis mine.) pg. 166-167.

According to Dworkin, pornography causes these attitudes towards women, and all men, "from the worst to the best" believe these ideas. These absolute, blanket statements are what made reading *Pornography* difficult. Griffin's style in *Pornography and Silence* is much the

continued on page 12



A Two Part Historical Sketch Making a Theater to Call Our Own Part One

By Michael Bronski

Small, alternative theaters suffer because they are often not reviewed, or even noted, in mainstream or alternative publications. Gay theater is not new to Boston; it has been here since just after Stonewall, but there is little record of what has happened, who was involved, or how people responded; like much gay history it is kept alive by memories and oral tradition. *Triangle Theater* and *The Cauldron Experimental Theater* are the newest products of a ten year history. Each is distinct, and has evolved from the politics and histories of past groups.

In the Spring of 1973 Nick Deutsch produced and directed *Coming Out!* by Jonathan Katz (who was to later write *Gay American History*). *Coming Out!* had been presented the year before at the GAA Firehouse in New York during Gay Pride celebrations. Like *Gay American History*, it is a collection of fiction, autobiography, and history culled from the underside of what was recorded as "life in America." From the earliest colonial laws ("Unclean Practices, 1629-1649") to the Stonewall Riots, Katz's play reconstructed gay life in America.

The Boston production played for several weekends at the old Charles Street Meeting House, Emerson College, and at a dining hall at Harvard. It was probably the first, open, upfront gay production that Boston had ever seen. It received a great audience, but almost no critical response. In 1973 political fervor was high, there were many student groups forming, *GCN* was just beginning, *Fag Rag* had already published five issues, radical men from the left had formed *Gay Men's Liberation* (GML), and radical lesbians were working with *Cell 16* and *Bread*

and *Roses*. *Coming Out!* was riding on the high of gay liberation and it hit the nerves of Boston's gay community. These were the early days of separatism and *Coming Out!* was a play and production that appealed to the whole community, both women and men. Jane Graham, who is now working with Triangle, worked with Nick Deutsch as co-producer and technical director. Both Graham and Deutsch had strong theater backgrounds and *Coming Out!* was as professional as it was political.

While *Coming Out!* came from a tradition of such off- and off-off Broadway docu-dramas as *In White America* and *Brecht On Brecht* there was another, more overtly political, theater that was in the air. Julian and Melina Beck's *The Living Theater* and other groups were making news and art by breaking conventions. Their *Frankenstein* and *Seven Meditations On Political Sado-masochism* (published in *Fag Rag VI*) intended to politicize the audience, break down the usual theatrical barriers, and set about to knock down not only the fourth but the other three walls as well. Some of the tone and tactics for these pieces were taken from the guerrilla street theater that had blossomed during the resistance against Viet Nam. It was from this tradition that the Gay Men's Liberation Theater took their cues.

GML was a loosely knit anarcho-communist group that began in the very early '70s and survived most of the decade. Functioning as a collective, they published newsletters, started *Lavender Vision* (which became *Fag Rag*), lived communally, and made connections with other radical groups. GML Guerrilla Theater was con-

frontational rather than recreational; while earlier activists had "brought the war home" GML set out to bring faggotry into the open. When they were not going into bookstores to paste "This oppresses homosexuals" stickers on copies of Dr. Ruben's *Everything You Wanted to Know About Sex* . . . GML theater was on the Common or on subway platforms doing impromptu theater pieces. A popular variation upon their theme was "the homecoming." Several members would appear to be disembarking from a plane or a bus, other men would rush to greet them, amid much hugging and kissing; other group members would rush over and begin beating them up screaming "faggot." After several moments they would all quickly disappear and, bewildered, the straight people were left to ponder.

Shunned by all the "nice" gays who were fundraising for Elaine Noble, GML imposed a vital physical presence on Boston. They were an important link between earlier radical activity and a continuation of gay men working within the Left. Eschewing the inbreeding of some leftist activities, they brought their politics out into the open and didn't ask, but demanded that attention be paid.

A less auspicious piece of theater was *Man for Man* presented at Harvard's Loeb experimental theater, late in the fall of 1973. The play (written by myself, and directed and produced by my roommates) was a musical, '40s movie parody, comedy, veiling fairly strong gay political content. In case anyone didn't "get" the message, we printed a program note: "Before coming together for this production most of the gay men knew one another. . . . Some

of us met in bars or the bushes, at gay dances. . . . *Man For Man* is . . . for us, and for countless faggots who previously had no voice with which to speak or to which they could listen; it marks a beginning."

Man For Man played for two weeks to very mixed audiences: Queens and Harvard students. Everyone seemed to enjoy it with the exception of Robert Chapman, then head of the Loeb Theater, who walked out during the second act Dietrich drag number praising the joys of bathroom sex. Both Harvard papers printed reviews as did the *Real Paper*, and *GCN*'s "Fag in the Fifth Row" reviewer (it was the 17th issue and the paper had just turned from a mimeographed newsletter to a whole 4 page offset). We had attempted to produce a play that would entertain queens and not do any special pleading to straights. It seemed to have worked; audiences seemed to love it and critics (and we knew we were lucky to get any critical attention) if they didn't quite know what to make of it — they kept saying it was "unusual" — seemed pleased.

If GML was confrontational,

and *Man For Man* had straight people accept gay humor on its own terms, the Boston Lavender Theater collective's 1975 production of *St. George and the Dragon* (printed in *Fag Rag 14*) was a little of both. The show was written by the collective (Nick Deutsch, Jim Fishman, Viktor Walston, Eric Benson, John Ayer) and performed during the gay pride week activities in June 1975.

A political fairy tale, it pits a gay dragon against wicked priests, merchants, and farmers. They hire St. George to kill the beast, but the joke is on them when the dragon has his way with George and they go off into the sunset together. The Boston Lavender Theater brought professionalism and a political sense to their production and mixed it with a desire to get their theater out to the community.

These are only very sketchy notes to Boston's gay theater history; much has been left out — a myriad of "theatres" from the Woman's Theater Festival to the annual *Hasty Pudding* show (where for over 100 years Harvard closet queens got to put on dresses)

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Lee Abraham, Doug Harper, and Austin Porter. *Man to Man* (1973)

Veneita Porter and Laura Luz, *Cross Your Heart and Hope to Lie* (1980)

Making Theater

continued from page 10

— what is here is a glimpse of the theater that has culminated in the two major current lesbian and gay theater groups — The Triangle Theater, and Cauldron Experimental Theater.

Triangle has been with us for almost two years. During that time they have put together four productions and are about to present their fifth — *Nice Habits: A Musical Revue of Loves and Lovers*. The revue, with words and music by Cheryl Hoenemeyer, is being directed by Joel Evens. It will be presented at Hill House (74 Joy St., Boston) on Sept. 24-26, Oct. 1-3, 15-17, with a special benefit at Studio Red Top on Oct. 10.

David Houghof Triangle Theater

MB: What gave you the idea of starting a gay theater in Boston?

DH: There were basically two reasons. I couldn't find a theater company that I wanted to work with. Or at least in the capacity I wanted; I didn't want to work box office for two years. So I decided to start my own company. With the political swing to the right —

especially the defeat of Frank Hatch and Ed Brooke the year before (1978), I felt that I needed to become more political. I didn't know politics — but I knew theater. As it turned out, I did end up working box office for two years. **MB:** Everybody thinks that theater is putting on costumes and having fun. But in reality they are notoriously difficult to start, and even harder to continue.

DH: Tell me! I put an ad in *GCN* and *The Phoenix* to find other interested people. Some of us got together and formed a basic board with managerial skills. Then we spent endless meetings discussing what a gay theater would be. We talked so much we got nowhere. Later that spring I found a script that was exactly what we wanted and then we managed to put together an evening of three one act plays: *Three in A Single Key*.

MB: With the dearth of gay theater you would imagine that the response would be tremendous.

DH: Tremendous it wasn't. But for the first production of a new company it wasn't bad at all. In fact it was good enough to allow us to do a second show — *Cross Your Heart and Hope to Lie* — to which the response was very encouraging. We had a very mixed audience — in all senses, race, sex, and age. We felt that we were appealing to the whole community.

MB: Was the interracial casting of *Cross Your Heart* a conscious at-

tempt to make a political statement for the theater?

DH: One of the things we liked best about *Cross Your Heart* was that it had both gay men and women interacting. This was very important to us. When we cast plays we don't ask any questions. It doesn't matter to us if you are gay or straight. The interracial casting was not intentional — the parts were given to the people most suited — nor tokenism.

MB: Traditionally gay theaters have tended to produce "gay male" plays, and "lesbian plays" (whatever those terms mean) are produced by women's theaters.

DH: It's all a catch-22. The gay community tends to be segregated, and authors tend to write about what they know about: men and women abc. It took us forever to find *Cross Your Heart*.

MB: Do you see yourself as a political theater?

DH: Brecht said that in order to educate people you have to entertain them first. We call ourselves a "gay theater" in the older sense when gay meant both male and female homosexuals. One of the things we would like to see is the reuniting of men and women in the community, which is why we don't use the designation between lesbian and gay male in our title. We are a gay theater in contrast to being a "faggot theater" or a "dyke theater"; in that sense, politics are not the overriding concern of the theater.

MB: Along with claiming that education must be entertaining he also claimed that *everything* was political.

DH: Any theater tries to reach as many people as possible and Triangle would like as large an audience as possible: gays and straights. The people who need their eyes opened the most would be scared away by the word "faggot" or "dyke." By portraying a wide range of people we want to show that there is not one "gay lifestyle." We want people who are still in the closet to feel comfortable coming to our theater. I think the way to do that is to

first and foremost get the reputation of being a *good theater*. By enlarging your audience you increase your political potential.

MB: What has been the reaction of the straight press to Triangle?

DH: Well, we've been totally ignored by the *Herald American* which is no great surprise. The *Globe* deigns to list us in their calendar. The *Phoenix* has been very supportive. They seem to be the only paper in town that has a real sense of responsibility to cover as much as possible: from the Wilbur to the littlest off the wall theater. The late *Real Paper* gave us help with listings but their reviewer only found time for passing, catty remarks. For a town with a large theater population, Boston's critical and reviewer community has a very narrow idea of what is important. The *Globe's* idea of a small theater is *Boston Shakespeare Company* (with its large budget and permanent space) simply because it isn't going to or coming from Broadway.

MB: Triangle seems to be trying to walk a thin line. It is hard for *any* theater to make it, harder still for a minority theater, especially hard for a minority theater that is trying to appeal to a broad audience.

DH: Hopefully the label "gay" will not limit us or scare people away. With so much anti-gay material in the air we want to be able to present new images of gay people. But we also feel that we have the option of not always presenting "happily every after plays." Just because we are Boston's "gay theater" doesn't mean that either press or audience should take any of our plays as the *only* expression of gay sensibility.

MB: Many people saw your production of *Find Your Way Home* — which was written by a straight man — to be somewhat anti-gay.

DH: It's really all how you see it. With my predilection to romanticism I saw the ending as being a hopeful one. The director — Dick Miller — saw it as the beginning of a doomed relationship. A lot of people took *Cross Your Heart* as a definitive statement that women mate for life and men are always

going to be promiscuous. That's not what it was about. *Cross Your Heart* was about four couples: the straight couple next door, the two gay couples, and the mother and her boyfriend. If there was a universal statement it was about honesty in relationships. No one should take a character or situation in any of our plays as being representative of the whole gay community. No play can be that universal.

MB: The bottom line with most theaters is money.

DH: Like all small theaters, we always have problems with that. I'm very proud that we received an NEA grant of \$1000 to help finance our new show — a musical revue, *Nice Habits* — and that is going to be a great help. We are also a member of National Gay Theater Alliance, and without them we never would have gotten this far. We have just mailed a letter to all of the gay theaters across the country to find out and exchange information about fundraising. Ticket sales and program advertising only bring in so much and if we're going to improve the quality of what we do we have to increase our budget. Things are looking up. *Cross Your Heart* broke even and our last show *Happy Endings* — a Robert Patrick and a Doric Wilson double bill — even made money. But I'll tell you, it's real hard to do a good show with a budget under \$1000.

MB: What are the plans for Triangle?

DH: We have our musical coming up this month. We are looking at *Niagara Falls* (which opened at the Glines Festival this past summer; see *GCN* Vol. 8, No. 50), *Lion's Cubs*, and an off-Broadway play of last season, *Miss Stanwyck is Still in Hiding*. Right now we are concentrating on the musical and we'll see how that goes. My dream is that Triangle will be able to establish itself and be accepted on the same level as *The Next Move* and *The Charles Playhouse*. (Part Two: Next week *Clover Chango* and *Marty Kingsbury of The Cauldron Experimental Theater*.)

Claiming a Sane Identity

The Road I Took to You: Stories of Women and Crazyness Produced and Directed by Brand Cotter, Jennifer Holme, and Cindy Marshall; Technical Director Cindy Marshall

By Cindy Patton

The Elizabeth Stone House began support work for emotionally distressed women in 1974. Women (along with their children, if they want) come to live at the Stone House, where staff members and other residents help them find solutions to their practical and emotional problems. Women are given individual help in creating and fulfilling their own goals of practical and emotional self-reliance. They are also encouraged to become involved in support groups. The Stone House helps residents find the health care, legal services, vocational training, or specialized counseling that they may need.

The Road I Took To You emphasizes the social and institutional roots of women's crazyness, without belittling the terror and helplessness experienced by women who are labeled "crazy." Women who are or have been residents of the Elizabeth Stone House speak for themselves in this tape, discussing how they became "crazy," what kinds of help they sought, and how the alternative program at the Stone House has enabled them to gain the control they need to be "sane" in society. The underlying message is that society pushes women in unhealthy directions, reinforces the idea that women can't achieve the level of "mental health" obtainable by men, and ultimately drives women into behaviors that it then labels "crazy."

As the women in this tape talk, their feelings about how they've

been treated by society and the "mental health" establishment come through loud and clear. They discuss the physical and emotional violence they have suffered. One woman has had a whole part of her memory burned out of her brain by electroshock therapy. Another woman talks of being locked up in a solitary room at a "mental" institution, isolated in her terror; wanting only to talk to or touch another person. Poor women and women of color discuss their struggle to form a positive identity in a society that values only women who are blonde, thin, sexy, and have monied charm. Women talk of being beaten by their fathers or husbands and being forced to leave their homes — with no job skills, no personal support, no idea of where to turn. And permeating all of these particular stories is a sense that society refuses to legitimize the *feelings* that these women have; there is no word for the nascent despair that results from realizing that you are not valued in this society, only a label for the most extreme manifestation of women's inability to establish a healthy identity — "crazy."

Two-thirds of the people processed by the mental health establishment are women. These institutions have invented a standard of "mental health" which for women means fitting society's mold, never questioning, never talking back. Paradoxically, the precise behaviors which the mental health establishment encourages are those which make women most vulnerable to violence by men and makes them least able to form an identity from their personal aspirations and daily reality. The definition of the "healthy woman" is more con-

fining and negative than the definition of the "healthy adult" (read: man). It is no wonder that women in distress cannot even find words to express their anger, frustration, and need, and instead internalize these feelings into self-hate, despair, and a conviction that they are not competent.

The Elizabeth Stone House brings these women together in a supportive haven where they can learn to express their feelings and separate their oppression as women from their own strengths and weaknesses. Some women need only the time and space to understand how their sex, class, and race have cast them outside of the social prescription for "normality." Other women need more specialized help — therapy, job training — to move them toward a positive identity. It takes time and a supportive environment for all of us to get rid of the negative images of ourselves that we have learned from this culture.

It is the strong connection between the experiences of these women and events in my own life that makes this tape so powerful. Many of these women have had pressures in their lives that I will probably never have to face, but I have received the same messages from society: women are irrational and hysterical, they cannot take care of themselves; women should be passive, someone else (a man, or in his absence, an institution run by men) should make their life decisions; men have the right to beat up on women; women who want to be independent are sick; women who do not meet the sex appeal quotient of rich, white men on Madison Avenue have no value; women are all crazy. I can remember how I thought I must be

crazy when I didn't want to shave my legs, or wear dresses, or be a "little lady." I can remember thinking other women were crazy when they despaired because no one had told them how to get a job, or how to function as an "adult" (read: male) member of society. I wonder still how long any of us will be able to take the stress of being a woman in this society, even more being a woman of color, or a poor woman, or a lesbian woman.

The Road I Took to You is a powerful educational piece (if somewhat technically flawed) because it spreads the word about the

importance of alternatives to the current mental health system. But even more, it has a message to every woman, distressed or not: in isolation, we are all "crazy," but in communities we build for ourselves, we can shape our own identities, and perhaps someday, redefine the concept of health in this world.

(*The Elizabeth Stone House* is located at 108 Brookside Avenue, Jamaica Plain, MA 02130. Tel. 617-522-3417.) *The Road I Took to You* will premiere on Sept. 24 at 7:30 p.m., at the Harvard Science Center, Cambridge, MA.



Women struggling to build an identity in a crazy world.

Porno Goes On

continued from page 10
same. Not only are all men dismissed but so are the women who use porn, who enjoy it, who are turned on by it. Women who enjoy porn are silenced by these books.

In another example of blanket assertions Dworkin, in one short section of her book, lumps the Right-wing with the Left. At times like these that seems very dangerous. Dworkin asserts, "The old pornography industry was a right-wing industry: secret money, secret sin, secret profit, secret pleasure not only from sex but also from the buying and selling. The new pornography industry is a left-wing industry: promoted especially by the boys of the sixties as simple pleasure, lusty fun, public sex, the whore brought out of the bourgeois (sic) home into the streets for the democratic consumption of all men. . . ." (pg. 208) Does she really mean the new porn industry is a left-wing industry or is she implying something else? If she is implying something else, just what is it? Is she really talking about some part of the left? Where is her proof? I have been active in the U.S. left for over ten years now and I know of no part of the left that is a part of the "new pornography industry." Is this just an easy way to dismiss and discredit the left in the eyes of some feminists and to condemn as "male leftist" anyone who might argue that 'public sex' should be legal, sex should be 'fun and lusty' and that even porn should be protected under the first amendment to the constitution? Once again Dworkin's writing just isn't very clear.

Dworkin points out "that men control the sexual and reproductive uses of women's bodies." She goes on to explain that the "institutions of control include law, marriage, prostitution, pornography, health care, the economy, organized religion, and systematized physical aggression against women (for instance, rape and battery)." (pg. 203) Even if we were all to agree to that list (I'd leave out porn and prostitution), why choose pornography as the focus for dismantling that control men have over women? Law, marriage, the economy, religion, and health care (does she mean to include abortion and sterilization here?) are all more serious threats to us than pornography and all have more far-reaching effects.

But, porn is an easy target and many women in the anti-porn movement believe not only that porn causes violence against women, but that it *is* violence against women. Stamping it out, educating people about its true nature, is to them a major way of dealing with violence against women.

We could argue back and forth about whether or not porn is or causes violence against women. It seems to me from my discussions with many people that either you believe in your gut that it does, or you don't. My gut tells me that porn is a *symptom* of this culture, not a *causal* factor. Porn is fantasy for sexual arousal. We may find some of it disgusting, but it is not the same thing as actually being raped or actually being battered or murdered. All porn cannot be lumped together. Of the little porn I've read some of it has been a turn-on and the rest of it has been disgusting or pathetic. But I see it as a reflection of the disgustingly misogynist world we live in. As a movement we will not all be able to agree what porn we find offensive and what porn we find 'erotic.' Pornography cannot really be defined separately from erotica. What turns-on one feminist may disgust another. What is 'violent' porn to some may merely be s/m porn that would be erotic to others.

Porn does objectify women,

and there is a thin line between real physical violence, objectification, and psychological violence. Billboards, most magazine ads, tv shows, and movies also objectify women. Most of them have a broader impact on the population than porn. How can the women's movement deal with the objectification and lies told about women in the other media? Because of the difficult issues of definition, laws, and censorship, attacking the porn industry has immediate and devastating consequences for sexual minorities and ends up making the anti-porn people bedfellows of the Right. Zap actions against sexist billboards and educational pickets (not boycotts) of Hollywood movies would be better targets, but even here we have to be careful because of the right-wing political climate. The women's movement has targeted for attack the same areas as the right-wing has—porn and sex/violence on tv and in the movies. When we find that we are allied with the Right, it seems like a good time to re-think our analysis.

Andrea Dworkin says her book is not about censorship. And while some groups in the anti-porn movement have argued against new laws banning some forms of porn, other groups in the movement have fought for such bans. Whether or not you are for banning pornography, building an anti-porn movement will increase the chances that such bans will come into being. A growing anti-porn movement will feed into the right-wing climate that will bring more arrests, prosecutions and convictions, *under existing laws*, of whatever the state wishes to define as pornography and obscenity. The most likely first targets of such state attacks will be the feminist/lesbian and gay press, not the mafia-backed porn industry. The anti-porn movement fans the flames of a movement that will in the end be a great threat to papers such as *GCN*. The Canadian paper *The Body Politic* has already faced such state harassment and prosecution. *GCN* and many other gay papers in the U.S. already have problems making it through the censors at many state prisons.

Porn is a problematic target. It divides our movement, it seems to unite us with the Right, and it feeds the flames of government repression against sexual minorities, including lesbians and gay men. We need to re-build the women's movement, reclaim and find ways to project a whole vision of liberation. Rather than attacking porn, we should attack the other major sources of our oppression, while projecting a vision of what things could be. We should spend our energies developing porn that we like, building our own movement for sexual liberation, fighting for sex education in the schools, fighting against sterilization abuse and for the right of women to be able to choose abortion. We need to expose the ways the church, the state and the institution of the family keep women oppressed. We need to fight for good quality child care; health care; and good, safe, well-paid jobs for everyone. We need to do massive public outreach on gay/lesbian and hetero-sexuality to confront people's homophobia and ignorance.

Correction!

To Have and To Hold, reviewed in last week's *GCN*, was directed by Mark Lipman.



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LF sks 2nd LF (self-sufficient, pref 25 pls) to share 2nd fl 2 br apt in JP nr T. Non-smk. Cat or dog OK. \$95 pls util. Move in immed. 524-6592. (11)

DYKE WANTED
LF sks same to share 2 bdrm house on N Shore 162.50 inc ht & ocean view. 281-1543, keep trying I'm hard to reach. Pets OK, no tobacco please. (11)

LF wanted as 7th for dyke household in Coolidge Cnr. Hse nr T. Veg/no pets. Pref no smok. \$87 pls util. Warm, open sense of humor. 232-0117. (11)

3 F (2 L, 1 str) seek 1 F for Brookline house, 25 pls. Safe nr T \$167 pls. Roomy independent house. Non-smoker pref. Avail Oct 1. 277-2986. Keep trying. (11)

LF sks 1 or 2 LF—quiet indep clean semi-veg for Oak Sq Bri apt in hse nr bus. No clgs, no more pets. 150/mo pls for 1 or 225 for 2 lf pref. 783-0204. (11)

LF 27 w/cat sks LF or GM to share 2 bdrm apt in Roslindale near T. Stability & independence a must. \$150 pls. 469-2916 Andrea. (11)

BY THE PRU APT/RM AVAIL
Small comfortable quiet \$65/wk. Bdrm, living room, half kitch, share bath. For quiet guy not into smoke, dope, drugs. Thanx. 267-7422. (c)

Warm, indep prof LF 22 pls wanted to share Newton apt w/same. Exc loca, neighborhood. 240/mo inc ht/hw. No clgs/alcohol. Avail Oct. 969-0998 aft 6. (10)

Prof GM 32 at grad sch sks roommate for 2 br Beacon Hill apt nr Charles T. 240 inc ht. 720-0682 after 6. (10)

Watertown — Pleasant sunny 2nd fl apt 2 LF sk neat respon 3rd to share suprtv atmos. We are quiet non-smk semi-veg. Garden pkg nr T. No more pets. \$109+/mo. Avail 10/1. 924-8411. (10)

GF soc wkr sks warm indep GF to share spac 2 bdrm apt in Newton w/frpl/porch/gar 200/mo pls util. 332-2682 leave mess. No pets. (12)

2 GF sk 1 GF 25 pls 4 priv entry home Littleton, MA. 135 pls ut & wood engy cons, semi-veg, co-op. Not in 2 drugs. Woodstove welcome. 486-3078 aft 6 p.m. (11)

HAMILTON
GF w/daughter 9, sks GF 30 pls to share hse. Quiet neighborhood, yd, porch & friendly, casual lifestyle. Klds & small pets welcome. \$175 pls share utils. 468-3260. (10)

GM sks GM or F to share lg Back Bay apt for 9/1. Lkng for stable friendly person. I am friendly 31 yr old professional. Jim at Watership Inn, 487-0094. (11)

JAMAICA PLAIN
GWM 38 prof sks similar mature stable to share bright circa 1910, 5 1/2 rm apt in good area \$250 inc util. 522-1341. (10)

GCN SPECIALS

FREE GCN!
If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

GCN NEEDS INDEXERS!
GCN has an index system which is falling behind and thus a valuable tool is not fulfilling its function.

Indexing requires a willingness to follow the existing framework which was established some years ago; it's too late to start all over. Indexing isn't particularly creative work; in fact, some people might call it drudgery. However, if you'd like to make a modest contribution to the cause of Lesbian/Gay scholarship and if you have some time (VERY flexible hours) we'd be more than happy to show you what needs to be done. Call Mike at GCN 426-4469.

Volunteer typists needed. Set your own hours. Call Amy or Mike at 426-4469 and they'll tell you what is needed at the time. Thank you.

ORGANIZATIONS

PRIVATE CLUB & COFFEE HOUSE
Wanted—LFs in Fitchburg, Leominster & surrounding areas to start private club. Call Pat or Jan at PJ's Coffee Shoppe (617) 534-9881 or 537-7005 for more info. (11)

JONAH COMMUNITY CHURCH
Will hold its first service in the Boston area on Sunday, Sept 27, 1981 at 7:30 pm at the Arlington Street Church (use Chapel entrance). We are a new Christian church w/a ministry to communities at large w/a particular ministry to women & gays. Hoping to raise the loving consciousness of ourselves & all people. Come & join us.

GOD IS LOVE
WOMEN PAINTERS GROUP
Forming. Call Jill, 426-4469, days.

Though not a counselor I am thinking of starting a small informal support group for people like me, new to their gayness and uncomfortable in bars. Porter Sq, Cambridge. Interested? (617) 864-6094. Persist. (11)

WORCESTER/CENTRAL MASS.
Gay Men/lesbians Dignity/Integrity for Catholics & Episcopalians. Call (617) 756-1038 till 5 pm or leave message. Worship/fellowship/support. (12)

NGTF NEEDS YOU
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

JOIN INTEGRITY
Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057.

In New Jersey, the Gay Activist Alliance /Morris County meets every Monday at 8:30pm using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201)691-0388.

D.O.B.
Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays, 3 pm, thru Oct, Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

GAY/LESBIAN AND JEWISH?
Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

NH LAMBDA
Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

BOSTON LESBIAN/GAY CATHOLICS
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

PUBLICATIONS

PLEXUS
San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave, Oakland, CA 94606. (1/mo)

GRAB ITT
Read *In These Times*, the independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressperson John Conyers says we're "invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In These Times, 1509 N. Milwaukee, Dept A, Chicago, IL 60622. (29) (30x)

MAENAD MAGAZINE
MAENAD, a women's literary journal, is a quarterly feminist magazine. We publish controversial subjects and fine artwork. FALL '81, available Sept. 30: *Violence/Violation*. WINTER '81, available Dec. 30: *The Lesbian/Heterosexual Split*. SUBS: \$16/yr, \$4.50/issue (inc postage). MAENAD, PO Box 738, Gloucester, MA 01930. Back Issues Available. (10-18even)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215)382-3222. (c)

Gay/lesbian literature catalogue, 60 pp annotated—fiction, biography, politics, classics, self-help, etc. \$1.50 to: A Different Light, Box 4014, Santa Monica Blvd, Los Angeles, Ca 90029. (10?)

THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

FOCUS
A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the mnth. 7pm at OCB, 1151 Mass. Ave., Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40c postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.

Prisoners



TO ALL THOSE WHO, IN AND OUT OF PRISON, FIGHT AGAINST THEIR BONDAGE. (Alexander Berkman, *Memoirs of a Prison Anarchist*)



GF 19 years old, brown/hazel, seeking lasting intellectual/emotional relationship with feminist counterpart. Will acknowledge all replies. Alexanria RUTHERFORD, Unit 7 #40901, Parchman MS 38738.

Hi! My name is Kandy. I'm presently in prison at SCIM I sure could use someone to write to. Kandy I. Hall, Box 180 #5847, Muncy PA 17756.

I would really like a penpal. Someone I can get to know. I am in the women's prison in Raleigh NC. Please write to Margaret Fields, 1034 Bragg St. Raleigh NC 27610.

I like to rap on all sorts of topics such as sex, politics, religion, struggles, revolution, prison repression, diet etc. R. WILLIAMSON, 75A-0795, G3-342, Drawer B, Stormville NY 12582.

It has been more refreshing than I can say, my discovery of GCN and the Nambia News. A penpal could be very helpful. Thanks. Richard HALVORSEN, 85423 CBB LR13, Angola LA 70712.

Looking for someone to pass time with and write to in the gay world. It looks bad when the mailman runs by my cell every day with no letters from the outside. Randall WILLIAMS, 39995 Box 900, Jefferson City, MO 65102.

GCN LESBIAN AND GAY PRISONER PROJECT

WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED!), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!

Lonely man needs someone in the free world to exchange a few thoughts with now and then. Thanks. Kirby ABRAM, Box 900 - 38319, Jefferson City MO 65102.

I'll do anything and I'll go both ways. But I'm very fond of a big one. Would like some correspondence. Dennis ADAMS, 13884 Unit 5 trallor, Box 14, Boise ID 83707.

Like the outdoors, quiet life. Would like to meet someone to whom I could express my innermost self and would hope they would do the same. Ben BOTWINICK, 052404 Box 747, Starke FL 32091.

Death row prisoner seeks correspondence with any gays from anywhere. Saw your address in the Gaycon Press Newsletter. I'm looking for someone to become friends with. If interested write to Larry EVANS, Box B-36165, CB6 3AII, Florence AZ 85232.

Would like to write to some gay people on the streets to have someone to talk with thru the mail and exchange experiences with more or less. Darick GERLAUGH, Box B-42707, CB6-3A1w, Florence AZ 85232.

I'm very much alone in here and would appreciate it if someone out there would take the time to write a few lines now and then. Loneliness picks no color or age to fall upon. Please enclose stamp (as we have basically no money in here. Thanks. Lonnie TAFT, EF-118816, Reldsvilla GA 30499.

I enjoy all music, am very competitive athletically, and play a decent game of chess (and like to read too). By writing I can enjoy journeying past these prison walls and escape this negative atmosphere. Samuel JORDEN, 145-721, Mumford 787, Lucasville OH 45648.

Just finished reading a copy of GCN and was very impressed with the articles and even more so with your willingness to reach out to society's forgotten souls (prisoners). Please place my name in your penpal list. I will answer anyone who wishes to write. Edward BURRILL, 38920 Unit 28, Parchman MS 38738.

Incarcerated. Seeking wholesome correspondence with someone. Send photo if convenient. I will do the same. William SARMIENTO, 80C-617, Camp Georgetown, Georgetown NY 13072.

I really don't know what to say except I'm lonely. I've had only one experience with a gay love and now I've lost it. Please help fill my life where there is now just a big empty space. Thank you. Del COLLETT, 16049 Box 14 Unit 2, Boise ID 83707.



Background in COMPUTERS (which I really love!) and looking for someone to write to (whether you like computers or not!) Reginald JONES, CO32389 Box 99, Clermont FL 32711.

I've been gay since my early teens and love thoroughbred racing horses, pretty men and good times in the sunshine. John MIRANDA, 87194 Mag 3, Angola LA 70712.

I would appreciate it very much if you could find me someone to write from the gay crowd which I really love. Clark WOLFROM, 78C-170 Box 149, Attica NY 14011.

Would like to correspond with people of my own sexual persuasion. Perhaps some other lonely person would wish to write me and maybe in some way we can lessen each other's burdens. Rudy NEWTON, Box D-18285-E-4, Reidsville GA 30499.

Wishing to correspond with someone 30-45 (bitch if you please) who's natural, loves the outdoors along with being honest. Please write Tony MORSE, 97380 RR 1, Farris OK 73542.

I'd like to correspond with a mature gay person. I've been gay since I was 13 when I was introduced to our beautiful life by an older man who showed me what caring was all about. Thank you very much. Joseph SARLI, 129669 Box 45699, Lucasville OH 45699.

I was referred to you by the NY Gay Prisoner Support Committee who suggested I try getting my desires filled through you. Well, I'm in dire need of correspondence and I have many interests. Sincerely Mark WHITSON, 161-467 Box 511, Columbus OH 43216.



About 6 months ago I finally admitted to myself that I am gay. Coming out for me is going to be hard because I've lived with a certain image of myself for years. Tony JONES, Box 128, Waymart PA 18472.

I would love to see an article in your paper about sex in prison. I hope you can get the info soon and print one. I'll try to get some here to write about and sent it to you and maybe it will help. I'd also like to put an ad in GCN so I can hear from the people out there. It helps to hear. Glenn PRICHARD, 88621 Box 514, Granite OK 73547.

It's very depressing to see a great many of the people in here getting mail every week and not getting any yourself. It's so lonely sometimes I just want to disappear. Could somebody write to me there. Thank you very much. Ralph GRAY, 92305 Spruce 1, Angola LA 70712.

Would love to hear from someone in the Houston or Florida areas. Needs? Oh God. Freedom mainly, but barring that sex, affection, companionship from someone that is understanding. Jim FILES, Box 100, Jean, NV 89019.

Likes photos and writing poems and letters. Darnell TATEM, 13073-F-6, Box 100, Somers CT 06071.

Goodlooking seeks friends/personal relationships. Kind and loving. Please write Dennis MORRIS, Box C-16240 (4-B-40), Tamal CA 94974.

In need of a little care and spirit lifting. Stuck in a situation where I need someone to write to. I would really appreciate it. John LEACH, 16893, Box 14 Unit 7, Boise ID 83707.

Read your paper all the time. It brings much enjoyment to me. I'd love to meet other gay men who'd like to correspond. Mike LEHMAN, Box 43 MCI, Norfolk MA 02056.

Would like to correspond with other open-minded males for friendship. Kenneth WELLS, Box 747-054811, Starke FL 32091.

Like to dance, decorate and am an artist. Doing time for cocaine. Love the night life, but it's pretty lonely here. John EASON, 14973 Box 607, Carson City NV 89701.

I need some contact with the free world! Please write! I'm very lonely in here. It's a desperate place. Marshall CLAFFEY, Box 607, Carson City NV 89701.

Found GCN in the prison yard and I would like to say that I like the Community Voices best. I played 'man' for many years, you know. Now I want to be myself. I'd like to try to get a penpal. Thank you. Jerome ROGERS, 88133 Camp J Gator 2, Angola LA 70712.

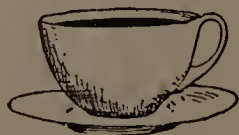


Calendar

weekly events

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events (with info #s): volleyball (Dee 266-2147); running (825-0181); swimming (227-5363); tennis (744-5498); basketball (236-1914); rollerskating (254-7764).

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.



sunday

Boston, MA — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments end sign up at the door. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No admittance after 8. \$2.

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Cambridge, MA — Women's Non-competitive Softball. Magazine Field. Memorial Dr. end Magazine St. (across from Stop 'n Shop). All women welcome. 3:15-5:15pm. Sponsored by DOB.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

coming events

sept 20 sun

Boston, MA — Black and White Men Together/ Boston will have its First Anniversary Banquet at a downtown Boston hotel. 7pm social; 8pm banquet. Guest speaker Mike Smith, founder of Black and White Men Together International. Info and reservations: 536-9420, 266-5971, and 536-1160.

21 mon

Boston, MA — Women, don't work with police! come to a community meeting with the Women's Committee Against Genocide to discuss the rising violence against women and the role of the police in our communities. Arlington St. Church, 355 Boylston St. 7:30pm. Childcare provided. Info: 825-6700.

22 tues

Boston, MA — GCN regular membership meeting. Special meeting to discuss publishing a GCN anthology with Pat Gozema and David Newton. Please come if you're interested in the project. 6:30pm. 22 Bromfield St.

23 wed

Allston-Brighton, MA — Green Light Safe-house orientation meeting. Join Green Light and Take Back the Night Everynight! Info: 739-2200 x513.

Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, and offering informal concerts. Interested musicians (& listeners!) call Mark 236-4888, Rachel 742-7997 or Frank 266-9423.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Stetewide political action group. Info: (603) 485-3144.

Northern VT/INH — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

monday

Watertown, MA — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August, these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Neshua Area Gays. 8pm. Info: Paul 888-1305, or write: Neshua Area Gays, P.O. Box 3472, Neshua 03061.



tuesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

Boston, MA — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

Bridgewater, MA — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Billitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Sheri Sherwood, original women's healing music. Wednesday eves are for women only. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No one admitted after 8. \$3.

24 thurs

BOSTON, MA — GCN LAYING OUR AND PROOFREADING. SOUND ENTICING? SEE THURSDAYS ABOVE FOR DETAILS.

Cambridge, MA — Second Wave magazine presents an evening of feminist poetry at Red Book, 136 River St. (Central Sq.) 7-8:30pm. Kathy Eberly, Pamela Gray, Catherine Joseph, and Nora Mitchell will be reading. Donation \$2.50-3.50.

Cambridge, MA — "The road I took to you: stories of women and craziness", a dramatic video-documentary exploring women's mental health issues will be presented by the Elizabeth Stone House. Harvard Science Center Hall D. 7:30pm. \$3.50 to benefit ESH for distribution of the tape.

Chelsea, MA — Grand Opening of Chelsea Women's Assoc. 405 Broadway. Free Buffet (\$2 cover), entertainment. Info: 884-2847.

25 fri

Boston, MA — GOT THE FRIDAY EVE BLUES (BLAHS?) COME TO GCN AND STUFF YOUR TROUBLES AWAY! SEE FRIDAYS ABOVE FOR DETAILS.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.). Info: 249-7691.

Cambridge, MA — Friends Meeting at Cambridge. Draft counselling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) info: 876-6883.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-in VD screening and treatment for end by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 287-7573.

Boston, MA — Sons of the Suns, a weekly meeting for homeless gay men over 18. Center Club, 48 Boylston St. (second floor). 9:30am. Info: 247-9141.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Billitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Boston, MA — N.U. Lambda, Northeastern's social/sport group for lesbians and gay men and their friends, meets every Wednesday at 266 Eli Center. 7pm.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

Boston, MA — Tribute to Equinox: poetry and theater from the growing women's community with Gloria Anzaldua, co-editor of This Bridge Called My Back, Janet Kenney, playwright, Stephanie Byrd, poet, and Marty Kingsbury resident artist. At the Caudron Experimental Theater, 22 Randolph St. (off Harrison near Dover T stop). Tonight and tomorrow night at 8. \$3-5 donation. Info: 876-8819.

Cambridge, MA — Commonground, your local lesbian and gay news, music and features radio show, presents a discussion with John Mitzel, author of *The Boston Sex Scandal*. Listener phone calls are welcome. (WMBR, 88.1 FM) 8pm.

Boston, MA — Glad Fridays, visting lesbian and gay male writers series, presents Dennis Schuetz and Michael McDowell, authors of the gay detective novel *Vermillion*. Glad Day Bookstore, 22 Bromfield St. (near Park St. T stop) 8pm. \$2.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Anabel Graetz, Balkan and eclectic music and fun. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No one admitted after 8. \$3. Every body welcome.

26 sat

Boston, MA — Caudron Experimental Theater. See Friday above.

Cambridge, MA — Boston NOW presents a Lesbian Awareness Day. All invited. Phillips Brooks House, Harvard Yard. 10am-4:30pm. \$3 donation. Bring lunch. Info: NOW 661-6015.

Boston, MA — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. (Except during July and August. Next meeting Sept. 9). Info: 542-0144.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Help to organize our resistance to Reaganism in Boston and nationwide at the All-peoples' Congress in Detroit and the National Days of Resistance in November. Info: 424-1178.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Bridgewater, MA — South Shore Gay and Lesbian Alliance. Social/supper every other Thursday. Info: 583-8447.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

friday

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY. REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Hartford, CT — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

Concord, NH — Central NH Men's Support Group. Meets every Friday eve at 67 Thorndike St. Info: Joe 224-6931.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

Cambridge, MA — "Recovery Road", a play about women recovering from edictions, will be presented tonight and tomorrow night at 8pm, at the First Congregational Church, 11 Garden St. (Harvard Sq.) \$2-\$4.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: MAXINE HERSELF! lesbian feminist music/comedy. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No one admitted after 8. \$5. Every body welcome.

27 sun

Cambridge, MA — The Women's Center is having a party to celebrate all of the women who over our 9 1/2 year history have done volunteer work at the Center. The party is for all women and will be held at the Center, 46 Pleasant St. 4-8pm. Food and beverages provided. Music and BYOL. Call 354-8807 for childcare reservations and further info.

Cambridge, MA — Concert by Merrymount Musical Society. 3pm. Info: see ad under weekly events/sunday above.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: K. Gardner. Two shows: 7 and 9pm. 355 Boylston St. (chapel entrance) Limited seating. Tickets available at New Words Book Store. \$6.

28 mon

Boston, MA — "Faking it or making it in Mass?" BAGALS (Boston Area Gay and Lesbian Schoolworkers panel discussion. Hill House, 74 Joy St. 7:30pm. Info: 536-9161

The deadline for Calendar Items is Tuesday at noon for the following issue.